

THE  
CHRISTIAN  
REMEMBRANCER.

DECEMBER, 1830.

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REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *A Sermon preached in Trinity Church, New-York, at the Funeral of the Right Rev. JOHN HENRY HOBART, D.D. Bishop of the Diocese of New-York, and Rector of the said Church, Sept. 1830. By BENJAMIN T. ONDERDONK, D.D. An Assistant Minister of Trinity Church, and Professor of Ecclesiastical Polity in the General Theological Seminary. With an Appendix. New-York: Swords. pp. 56.*
- 2.—*A Sermon preached in Grace Church, New-York, Sept. 1830, on occasion of the Death of the Right Rev. JOHN HENRY HOBART, D.D. Bishop of the Protestant Episcopal Church, in the State of New-York. By JONATHAN M. WAINWRIGHT, D.D. Rector of Grace Church, New-York. To which are appended, Extracts from a Sermon delivered in the same place. By the Rev. F. H. CUMING. New-York: Swords. pp. 31.*
- 3.—*"The Wise and Faithful Steward:" A Sermon, preached in St. Stephen's Church, New-York, Sept. 19, 1830, being the Sunday after the decease of the Right Rev. Bishop HOBART. By HENRY ANTHON, Rector of St. Stephen's Church, New-York. New-York: Swords. pp. 19.*

IN our last number, we communicated the melancholy intelligence of Bishop Hobart's death, with as particular an account of this very eminent prelate, as the short interval before publication would admit. We have since received the discourses in reference to this event, which are named at the head of this article; and can hardly offer to our readers a more interesting subject than some notice of their contents.

At a time when apathy on the one hand, or contempt of ecclesiastical order on the other, are dividing mankind between them;

"when the claim of apostolic authority would be received but with a smile or a sneer;"\* and the only religion thought to be worth possessing, is of that sort which accounts the form thereof to be a matter of perfect indifference; it is refreshing to turn our eyes to a part of the world, where the influence of such misguided opinions is not yet prevalent, and to relieve our despondency at the decay of old-fashioned churchmanship at home, with the sight of a people capable of appreciating the worth of those distinctions, which we are grown so silly as to despise.

The death of Bishop Hobart must be, in the estimation of every one acquainted with his character and station, a great public loss: and to those who knew him in private life and enjoyed the privilege of his friendship, it is heavy and irreparable. To the whole of Christendom it is the privation of one of its greatest ornaments, the setting of the brightest star in the western hemisphere; and our sympathy with that church (the offspring of our own venerable mother), which has immediately sustained this bereavement, is lively and affectionate. It is not a few tears only of genuine grief which we could mingle with hers on this melancholy occasion; but, in the midst of them, we do not disguise the pleasing and grateful emotions we experience, that such a man as Bishop Hobart should be so honoured and lamented, as the publications before us sufficiently testify;—that so faithful and active, so conscientious and uncompromising an advocate of "EVANGELICAL TRUTH AND APOSTOLIC ORDER," should be so sincerely and universally deplored.†

The first of the discourses, which now lay open before us, is from

\* See Mr. Allen's Sermon, *Remembrancer* for last month, p. 677.

† In almost every part of the diocese of New-York, resolutions of the churchwardens and vestries vie with each other in expressions of "veneration for a beloved friend and pastor, and a high sense of his promptitude, unexampled zeal, and unwearied exertions to promote every object connected with the best interests of religion and of the Church, of which he was one of the most able, disinterested, and indefatigable servants."—*Resolutions of Trinity Church, New-York.*

"Resolved, that the members of this Vestry have heard with the deepest grief of the loss which they, the diocese, and the church at large, have sustained in the death of the Right Reverend Bishop Hobart; they are desirous of thus recording their sorrow, and the unqualified respect and affection with which they regard the character of their late diocesan.

"That in their estimation, the Church in this diocese is chiefly indebted, under Providence, for its rapid increase, and its present peaceful and flourishing condition, to the wisdom, zeal, energy, self-devotion, and piety of its late Bishop, in whose character were beautifully combined, virtues that dignify and adorn our nature, varied talents of the highest order, piety deep and unaffected, a heart replete with affectionate sentiments, and a deportment that won the confidence and love of all who knew him."—*Resolutions of the Vestry of Grace Church New-York.*

To the same effect, varying in form of expression only, but emulous of each other in sentiments of admiration and esteem, are the resolutions of no less than THIRTY other churches and religious societies, contained in an *unfinished* pamphlet now before us; the members thereof, both Clergy and laity, determining to wear the customary badge of mourning for thirty days, and the interior of the Churches throughout the diocese being hung with black until the festival of Christmas.

the pen of Dr. Onderdonk, an assistant minister of Trinity Church, New-York, of which Bishop Hobart was the rector; a sufficient fund being not yet raised for the separate endowment of the bishopric, which is therefore in some measure connected with the discharge of pastoral duties.\*

In this discourse of the Bishop's colleague, prepared, as it professes to have been, under the agitation and distress of the moment, (for it was delivered at the funeral of the Bishop, and on the evening of the fourth day only after his decease, which took place at Auburn, 320 miles distant), we are struck with the marks of undissembled grief which the whole tenor of it evinces. It is the language of one, (and we are not unacquainted with the reverend author,) who has written his discourse, and we are sure must have delivered it, under emotions, against which it was impossible effectually to contend. The text is from St. John v. 35—"He was a burning and a shining light; and ye were willing for a season to rejoice in his light." But, dismissing with a few pertinent observations the immediate occasion of these words, and adapting them to the mournful subject before him, he proceeds directly to unburthen his grief in the following affecting language:—

When the words of my text first met your ears, your minds reverted at once to a burning and a shining light, which has been—not extinguished—but taken from us, and called to mingle with the pure splendour of perfect day . . . .

We weep not for the father and the friend, who has rested from his toils, his anxieties, and his sorrows. We weep not that a good and faithful servant has been called to the joy of his Lord. We weep not at his gain, but, oh, we do weep at *our loss*. We weep because a burning and shining light, in which we had so long been wont to rejoice, has been taken from us. Sorrow fills the hearts of many who remember how that light shone upon their path, to direct in the way they should go, the steps of their childhood and their youth. Many a penitent weeps when he remembers how, from the ministrations of the beloved and venerated one who lies before us, light has flashed conviction of sin upon his mind,—laid open the recesses of his corrupt and guilty heart, and led him for refuge to the grace of an all-sufficient Saviour, where he has found mercy, whence peace and comfort have been derived, and in the guidance and strength of which he now goes on his way rejoicing. The bitter tear of bereavement is shed over those dear remains by many who, in the trials and afflictions of life, have been soothed and cheered by the light of heavenly consolation, emanating from the friendly and pastoral offices so congenial with the kind and benevolent nature of the good man whose loss we now deplore. The confirmed Christian laments that he is never more to be blessed with *his* instructions, who so well conducted him in the ways of truth and holiness. The anxious inquirer respecting the things that belong to his everlasting peace, weeps sorely that that voice is hushed

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\* For the service of Trinity, however, which being the oldest in the city, is styled the mother-church, and two other large churches in connexion with it as chapels of ease, three assistant ministers are appointed, who officiate alternately. The Rev. William Berrian, D. D. a relation of the Bishop; the Rev. Benjamin T. Onderdonk, D. D. and the Rev. I. F. Schroeder, A. M.—men of sound learning and piety, whose laborious and conscientious fulfilment of their duties would do honour to any church.

whence he has derived so much clear light of satisfaction and comfort. The lover of truth laments that the fearless champion has sunk in death, who was ever its ready, enlightened, and valiant advocate and defender; who set his eye and his mind immovably on what his conscience told him was the right and the truth, and thither directed all the powers of an extraordinarily clear and vigorous intellect, unbiassed by minor and collateral considerations; undaunted by what, to the self-interested, would be appalling difficulties; rising above all motives unconnected with principle and moral obligation; and going right onward generally to a successful issue, always to the firm establishment of a claim to the testimony of a good conscience, that he had well and faithfully performed what he was honestly convinced was his bounden duty.—Pp. 7, 8.

Referring to the estimation in which the Bishop was held, by those who had the best opportunities of knowing him, Dr. Onderdonk subjoins:—

To them indeed he appeared in all the lustre of “a burning and a shining light;” burning with a zeal, tempered indeed by the most extensive and correct knowledge of spiritual things, and therefore too pure, holy, and rational to run wild in the extravagances of enthusiasm and disorder; yet truly ardent, deeply felt, and energetically practised. . . . . Such a pattern of piety has been removed from before our eyes. Great was our privilege in having been so long permitted to rejoice in its light; and, blessed be the sweet remembrance of the just: even the grave cannot extinguish that light.

We shall make no apology to our readers for the length of the following extracts, which describe the closing scene of Bishop Hobart's life, especially as the documents from which they are taken, are not, in this country at least, in general circulation.

The lovely simplicity which had marked the piety of this devoted prelate during life, forsook not that which shed its sweet influences over his dying hour. His expressions were brief, unaffected, and unadorned, but full of meaning. Referring to the brightness of the sun, of which, in his characteristic fondness for the works of nature, he begged that he might have a fuller view, he spoke in admiration of its beauties; but it was the admiration of a Christian looking up from providence to grace: “This is indeed delightful; but there is a *Sun of Righteousness*.” This evinced his views of the strong foundation of all his hopes, and the only source of all his joys. “*There is a Sun of Righteousness*.”—In this light he saw that only light which brought true comfort and refreshment to his soul; and, rejoicing in that light, he was enabled to give evidence of the humble composure and serenity of his mind. There were three favourite ejaculations often on his lips; *God be merciful to me a sinner*.—*God's will be done*.—*God be praised for all his mercies*.

*God be merciful to me a sinner*,—the effectual fervent prayer which was the blessed mean of justification to the humble and contrite publican.

*God's will be done*,—the devout ejaculation of our divine Exemplar in the days of his suffering humanity. And it was attended with the devout prayer that he might not say this only because he *must*,—because God's will *must* have its course; but that he might feel it,—that it might be the language not of constraint, but of his heart,—of willing, cheerful resignation.—*Dr. Onderdonk*, pp. 14, 15.

From the discourse of the Rev. Mr. Cuming, who watched the Bishop's pillow during his last illness, we transcribe the following particulars:—

When suffering the most agonizing pain he exclaimed, “Oh, this pain is distressing, yet what is it compared with what my Saviour endured? I will not



complain; I will not complain; God's will be done!" He often repeated the following declaration of the psalmist, "Like as a father pitieth his own children, even so is the Lord merciful unto them that fear him, to them that love him;" adding, at one time as he repeated it, "Oh, I do: do I not love that gracious Being? Will he not then pity me, his child? God be praised for this precious promise!" . . . . . When the moving litany of Bishop Andrews, which himself had copied into one of his invaluable works, was used in his sick room, he observed, "Oh, in what endearing relations does this doctrine of the Trinity exhibit to us the blessed Godhead! Be sure that in all your preaching the doctrines of the cross be introduced; no preaching is good for any thing without them."

It will not be supposed that one who had stood forth so fearlessly in defence of the Church, of which he was such a singular ornament and such an able champion, forgot her now that he perceived he was so soon to be taken from her visible fold. To his principles he adhered to the very last. Measures which he disapproved of in the early days of his ministry, and in the maturity of his more advanced years, he disapproved of now. Upon this subject, however, he said but little; but what he did say was peculiar and emphatic, and full fraught with meaning. His language was, "*I well,—disapprove of them!* note that." And in reference to his approaching dissolution, and to the future condition of the Church, he remarked, "Her affairs will be managed by other hands: God, however, will be with her; God will defend her." I observed to him, "The promise, Bishop, is, The gates of hell shall not prevail against her." "Yes," he replied, "that promise is sure: God be praised for his mercies; God's will be done."—*Rev. F. H. Cuming*, p. 30.

Another part of this affecting scene is thus described by a Clergyman, who long enjoyed the Bishop's intimate friendship, the Rev. Mr. Anthon:—

How like the Bishop was that consideration and tenderness which sought to allay the painful sense of responsibility felt by his despairing physician! Again and again he would say, "My dear Doctor, give me your hand, it soothes me; you have been very kind and faithful to me; you have been most judicious in your treatment of me; you will not lose your reward; for whether I live or die, you have done your duty. God will bless you; my Saviour will bless you."

In the early part of his illness the Bishop frequently reminded his friends that it was the third attack of the kind; and one such, he had no doubt, would some day be his end. "Perhaps," said he, "this may be that one; if so, *God's will be done*. O pray for me, that I may not only say this, but feel it,—feel it as a sinner; for, bear me witness, I have no merit of my own: as a guilty sinner would I go to my Saviour, casting all my reliance on him,—the atonement of his blood. He is my only dependence—my Redeemer, my Sanctifier, my God, my Judge.

He remarked with energy, I have been told, that he freely forgave all,—that he was at peace with all men; expressing at the same time with this evidence of his charity, as it might be expected, an unwavering confidence in the principles which he had espoused and so long and ably advanced. Conscientious advocate for truth! Like Bishop Ravenscroft, who had just before him passed to his reward, higher than its source he had not attempted to carry the Church; lower than its origin he would not degrade it; and only by its proper proofs would he acknowledge it.

"Fixed and steady to his trust,  
Inflexible to truth, and obstinately just."

But the time of his departure was at hand; and, having fought a good fight, and kept the faith, he was now ready to be offered up. When informed that the hope of his recovery was over, the Bishop, with a firmness and composure in his manner which melted every heart, uttered the words, "Well, God's will be

done." O Death, where then was thy sting? Happy is he who in that trying moment, hath the God of Jacob for his help, whose hope is in the Lord his God. Yet ere he laid aside the burden of the flesh, and went forth to meet his Lord, he desired once more the pledges of his love, that by them he might be comforted and refreshed. "The sacrament, the sacrament," said he, "that is the last thing—that is all,—let me have it." And now, my brethren, what a scene was it their happiness to witness who knelt at his bed side! What an example of humility, faith and hope, clinging to his Saviour and rejoicing in his love. The banquet of that most heavenly food is made ready. The lowliest of confessions begins, "Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed by thought, word, and deed, against thy divine Majesty." At these words, "by thought, word, and deed," the Bishop stopped his friend who was officiating, and said, "You know the Church expects us to pause over these words; pause now, repeating one of the words at a time, till I request you to go on." This was done; and the pauses in each case were so long, that a fear passed over our minds that he had lost his recollection or fallen asleep. This, however, proved not to be so; he repeated each word, and after the third pause, added, "Proceed, I will interrupt you no more." The prayer of consecration being ended, and just before he received the elements, he asked to hear read the ninety-third hymn.\* As soon as this was done he sung clearly the second and third verses,—his last triumphant song on earth.

"And worthy is the Lamb, all power,  
Honour, and wealth, to gain,  
Glory and strength; who, for our sins,  
A sacrifice was slain.

"All worthy thou, who hast redeem'd,  
And ransom'd us to God;  
From every nation, every coast,  
By thy most precious blood."

The promise of that merciful Saviour cannot fail; they which have thus believed do enter into rest. In the dawn of the first day of the week, the emblem of that rest, and of a blissful resurrection, the warfare of our beloved father was accomplished, and his spirit passed without a struggle to the bosom of his God. "Let me die the death of the righteous, and let my last end be like his."

On perusing such a narrative as the foregoing, how appropriately may it be said,

"The chamber where the good man meets his fate,  
Is privileged beyond the common walk  
Of virtuous life, quite in the verge of heaven.  
Fly, ye profane! if not, draw near with awe."

A concise statement of the overwhelming labours of this distinguished prelate, and of the monuments of indefatigable industry he has left behind him, was given in our last. The extent of his visitations, and the numerous offices requiring to be performed in them, may be traced in his journal annually laid before the convention: but the excessive fatigue and exhaustion incidental to such service, can scarcely be understood by those who are unacquainted with the disadvantages of travelling by land in the interior of North America;

\* The Rubric of the American Communion Service, appoints that a hymn should be sung in this place.

and the incessant requirements of personal friendship, to which such a character was liable.

That Bishop Hobart fell a martyr to his zeal in the discharge of his momentous functions, cannot be doubted. The fervent piety which influenced that zeal, and the unfeigned humility with which it was accompanied, are beautifully exhibited in the preceding extracts. What follows, will serve also to show that he was alike eminent for consistency.

Of Bishop Hobart (observes Mr. Anthon) it may be said, as it was of Bishop Heber, who also expired in the midst of a laborious visitation of his flock, "There was nothing on which his intellect was bent, no prospect on which his imagination dwelt, no thought which occupied habitually his vacant moments, but the furtherance of that grand design of which he had been made a principal instrument," the glory of his Saviour, and the best interest of his Church.

In one of his earliest works, published three-and-twenty years ago, this was the standard which our Bishop lifted up, "My banner is, *EVANGELICAL TRUTH, APOSTOLICAL ORDER*. Firm and undaunted—I must summon to my sacred cause whatever powers nature (alas! as yet, indeed, too little cultivated by the laborious hand of study) has bestowed upon me; whatever ardour, whatever zeal, nature has enkindled in my bosom. It were vain to rest here. I must arm myself by imploring the grace of Him whose glory it is to make often the humblest instrument the victorious champion for the truth." Yes, my brethren, *For the Church of God! For the Church of God!*\* This was his standard; and through good report and evil report, prompt in decision, fearless and firm in act; with a vigilance that never slept, and an ardour that never tired, he has borne it onward, even unto death."—Pp. 9, 10.

Our limits oblige us to curtail these quotations; but we should not do justice to our readers, if we omitted to notice the peculiarly interesting and successful manner, in which Dr. Wainwright has recalled the image of the departed Bishop, fresh to the recollections of all who knew him.

In this place, and on this sacred day, he will first be brought to our minds in those public official duties in which he chiefly delighted, which he performed with such distinguished excellence and success, and in which it was our enviable privilege often to behold him. With what ardent love for the souls of men did he enter the sacred desk, and there put forth the energies of his mind and the affections of his heart, to speak of the things which make for our eternal peace! The sounds of his animated and pathetic eloquence have hardly yet ceased from our ears, and his energy and grace of expression we can yet see in the picture of our minds. As a preacher of the gospel he was powerful and convincing; and its peculiar doctrines he exhibited in a faithful and uncompromising spirit. . . . Nor did he fail to explain and inculcate the moral duties, and to enforce the precepts of wisdom as applied to all the relations of man, with which the Scriptures abound, and to which our blessed Saviour's sermon on the mount was devoted. But then, in this department of the preachers duty, he was not the cold and formal expounder of ethics derived from heathen philosophy, and slightly modified and confirmed by the gospel:—No; in the spirit of the gospel he proclaimed all its truths, doctrinal as well as moral, and moral obedience was enforced on the ground of faith, and its attainment was encouraged through the influences of the Holy Spirit helping our infirmities, and given in answer to constant fervent prayer.

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\* The dying exclamation of Archbishop Whitgift.

Leaving the temple of the Lord and its holy employments, we must recall his image when divested of his sacred functions and engaged in social intercourse. Who that, upon these occasions, has once beheld him, will not remember, and alas! weep at remembering,—now to be seen, and heard, and felt no more!—his kind expressive smile, the cheerful accents of his voice, the quick and friendly pressure of his hand. How ready and unaffected was his interest in all that concerned the happiness and welfare of his friends . . . . . No one could have known him, even casually, without a full conviction that he possessed a heart as warm and susceptible of all kind affections as ever rested in a human bosom. . . . . Active in body as in mind, prompt in judgment, decided and firm of purpose, persevering in exertion, his efforts were indeed triumphant. . . . Discriminating, decided, active, zealous, his integrity unstained and unsuspected, the evidence of a single heart strongly exhibited in his countenance, his words, his manner,—differences of opinions almost uniformly gave way before him; and where there was yet indecision, the conviction of his sincere and ardent zeal would often produce a conquest of the will, if not a full assent of the judgment. These vigorous powers of the mind and sterling virtues of the heart were by him sacredly devoted to one grand absorbing object, **THE CHURCH OF THE LIVING GOD EXHIBITING EVANGELICAL TRUTH UNITED WITH APOSTOLICAL ORDER.** To this he was devoted, body, soul, and mind; for this he would have sacrificed every earthly object; and to promote its interests he would willingly have resigned his life. In this view of his character his death was appointed by a wise providence, with a coincidence of circumstances at once striking and affecting. He died upon the field carrying forward the banners of salvation, and in the hearing of the triumph of the Redeemer's cause.

Such was the splendid example of "singleness of aim," and uncompromising steadiness of pursuit, which this departed prelate has left to the universal Church, and to that portion of it especially, which, (with a feeling fully reciprocated by the wisest and best members of our national establishment,) values herself upon her descent from the Church of England. "The mother-country," observes the pious Bishop of Pennsylvania, (for so we are yet affectionately styled), "the mother-country, which sent colonies to these shores, reared also the Church within the colonies, by providing and supporting missionaries: and the religious debt we owe to the mother-country, we repay to the regions that have sprung from our older territories."\* *To the Venerable Society for the Propagation of the Gospel*, and her benevolent exertions under Archbishops Tenison and Secker; Bishops Lowth, and Sherlock, and Berkeley; Dean Kennet, Gloucester Ridley, and others, the cause of religion is indebted, (as far as means may be thus spoken of) for the implantation of those seeds which have produced so fair a harvest. Like a matron, justly proud of her children, growing up into usefulness and distinction; the honours of our offspring remind us of the value of those principles by which such effects have been produced—the principles, to adopt the standard of the departed Bishop, of **EVANGELICAL TRUTH AND APOSTOLIC ORDER.**

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\* Address of the Right Rev. H. Onderdonk, before the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania. January, 1829.

The lasting and valuable results before us, of a steady adherence to *these* in all missionary undertakings, oblige us to the duty of supporting, by all our means and influence, the same uncompromising system, which, without any infringement of the right of private judgment, will never consent to regard as matters of indifference, the peculiar doctrines and discipline of our Apostolic Church ;—and, on the other hand, will never admit the pretext of orthodox opinions to shelter a cold, heartless, and apathetic disposition,—careless about the growth of Christianity abroad, uninterested in the labours of its ministers, and inclined, when a few guineas have been parted with, to suppose that a full acquittance is obtained from the highest of all possible obligations—the advancement of the kingdom of Christ throughout the world, under the standard of EVANGELICAL TRUTH AND APOSTOLIC ORDER.

ART. II.—*The Iris: A Religious and Literary Offering.* Edited by Rev. THOMAS DALE, M.A. London: Low. 1831. 12s.

*The Amulet: A Christian and Literary Remembrancer.* Edited by S. C. HALL. London: Westley and Davis. 1831. 12s.

THE month of November is periodically marked, in the publishing world, by the appearance of those elegant little volumes, called “Annuals;” and we cannot forego the pleasure of introducing some of their beauties to our readers. Of those which we have selected as the subject of our primary consideration, religion is the prominent feature; and as such, they are justly entitled to our more immediate regard. Nor do they yield to their more gay and lively contemporaries in point of literary merit and splendid illustration; and, if we are of opinion that either the one or the other of them has not reached the standard of last year, the failure is no less evident in all their rivals. We do not hesitate to say that most, which we have yet seen, have deteriorated, at least in point of embellishment; and we predict that this deterioration, added to the fact that there are too many competitors in the field, will have the effect of diminishing their number, before another Christmas smiles upon the survivors. Among the deaths and marriages, however, we do not anticipate those of the *Iris* or the *Amulet*.

The latter of these volumes has now attained the sixth year of its periodical existence; while the former, to which we have given the precedence in compliment to its clerical editor, is only in the second year of its probation. In the literary department, we expected, from the high and deserved reputation of Mr. Dale, nothing short of excellence; nor have we been greatly disappointed. It is true that we have

searched in vain for any thing that will bear comparison with the "Daughter of Jairus," which placed the former volume on the basis of substantial popularity. Nor has the editor produced so many of his beautiful "Scriptural Illustrations" as before. Upon the whole, too, the contributions are of a more sombre and melancholy caste, than we expect to find in "New Year's Gifts," and "Christmas Offerings." We trust, upon the next occasion, to meet Mr. Dale in a more lively mood. There is a "time to laugh," as well as a "time to weep;" and we have been used to look upon the season of the Nativity as more congenial with "joy and gladness," than "lamentation, and mourning, and woe."

Proceed we to our extracts. From the prose we select the following, by the author of the "Living and the Dead;" chiefly because it is the shortest piece which will suit our purpose.

#### YET "HOPE."

It was a sorrowful group which gathered around Henry M.—, on the twentieth anniversary of his marriage, in the garden house of the little vicarage at Wilmington. It was evening—the stillness of the gentle skies, the softness of the summer breeze, the stars in their distant loveliness, the moon in her mild and tranquil radiance, all spoke the language of harmony and peace. Alas! for those whom nature has no power to soothe! That anguish must indeed be acute, which makes us loathe the face of creation beaming in beauty and brightness, and hide ourselves from its smile. Those must be moments of unimaginable bitterness, when the loveliness of nature *without*, cannot charm away the recollection of misery *within*.

Henry M.—, the ex-curate of Wilmington, was one who had preferred a life of privation and usefulness to a career of profusion and indolence. His godfather, for he was an orphan even in infancy, had, on entering him at college, set both before him, and desired he would make his election. He chose the former; and cheerfully abided by the consequences. He obtained at Cambridge high academical distinctions, obtained them *decisively*; while the abilities of his antagonists added to the honour, though not to the danger of his victory. This scene of, to him, well earned triumph, he quitted without a sigh, to become a labourer in the richest of all vineyards,—a soldier in the noblest of all armies. And bravely did he maintain his post; though, at times, pushed to the front of the battle, and, from the situation of his curacy, separated from the host.

To assert that his was a contented and an united flock is not, perhaps, saying much for it; a parish can scarcely be otherwise when its pastor is devoted to his duties. But he could affirm more. "I have not, to my knowledge, two dissenters in my district. I am quite sure there is no chapel within my beat. How delightful to be spared the task of contrasting the merits of different creeds, by all my people abiding in one!"

But man is but an instrument in the hands of a higher Power, and that Power often dashes in pieces the instrument before the work be complete; or removes what appeared an honoured and successful agent from the scene of his usefulness,—dooms him thenceforth to silence and inactivity; and finishes His work without him. Such was the case here, as if to prove the uncertain issue of human efforts, however well directed. The scourge of fever visited the village;—the parsonage was not exempt from its ravages:—and its revered inmate, after a protracted struggle, was wrested from its grasp, only to be doomed to blindness during the remainder of his days!



Beggary now appeared the inevitable portion of him and of his children: his curacy must be resigned, for he was no longer equal to its duties. And what expedient, what refuge remained for *him*, who had nothing but his profession to rely upon? Necessity makes even the timid daring. A mother will venture much, to avert want from her children; and Mrs. M——, who had been known to the Princess Charlotte in very early life, determined to lay her case before that benevolent Princess. A letter written on the very morning of her marriage—what a heart must that have been, which even in the very heyday of its happiness could remember the woes of others and remedy them!—announces Mrs. M——'s success; and concluded thus:

"I am commanded by H. R. H. to assure you that steps have *already* been taken towards carrying your wishes into effect."

The next week but one brought a presentation. Oh, what gratitude, what joy—did its receipt occasion! what bitter disappointment,—what heartfelt regret were attendant on its rejection! The event was, without delay, communicated in person by M—— to his diocesan. Bishop ——, though a mild and amiable man, was the slave of forms. "I commiserate your case," he said. "I would do any thing in my power to serve or to assist you; but I cannot break through established usage, or create a mischievous precedent. Shew me how you intend to read yourself in, and I will give my Secretary the necessary instructions forthwith."

Protracted correspondence, and repeated interviews, left the matter in this perplexing situation—as undecided as ever. How long affairs could have remained in this state, or whether any adjustment would ever have taken place, cannot now be decided: for one evening, when M—— himself was beginning to feel the sickness of hope deferred, and the spirits of his family were deeply depressed, a new turn was given to affairs by Arthur, the eldest boy, starting up and exclaiming, "Father, since the Bishop says you must read yourself in; and Mr. ——, the Bishop's Secretary, says the same; and Mr. ——, the Proctor, says the same; and you say (truly enough) you can do nothing of the kind: suppose you were to *repeat* yourself in? I am sure, since I have heard you say the whole of the first book of Virgil, you could manage the thirty-nine Articles; and I would be with you in the desk, and stand prompter."

"Blessings on you, my dear Arthur," was the reply of the agitated parent, "you have suggested a plan which will relieve us from all our difficulties." And it did. I was not at the church myself on that eventful morning; but there sits by my side one who was. He tells me that there was scarcely a dry eye in that crowded building, when Arthur guided his blind and aged parent into the desk; that the old man's voice faltered greatly at the commencement of the morning prayers, and the services of his prompter were put into active requisition—that he gained courage as he proceeded, and made a noble ending:—that most cordial, and hearty, and sincere were the congratulations offered him at its close by his new parishioners; and that many a rough and weather-beaten hand seized his, and shook it with friendly sympathy, as he was guided through the churchyard, at the end of the service, by his dutiful and delighted son.

And, reader, upon these details you may rely. Would you know who it is that smiles as I write this, and tells me that I am spinning "a long yarn,"—but a true one? It is (bronzed with foreign service, and not altogether so choice in his expressions as I could wish) *my* Friend, and I hope, yours, Captain Arthur ——.

Among other contributions, "A Scene of the Pestilence," "Nathan and David," "Recollections of a Murderer," and "Judith," will be read with considerable interest. The poetic department is also very rich. As specimens, we subjoin "The Protestant's Kyrie Eleëson," and one of the editor's "Illustrations."

## THE PROTESTANT'S 'KYRIE ELEESON.'

## I.

God! whose throne of living light  
Burns beyond the starry sky,  
Where the hosts of Seraphs bright  
Avert the dazzled eye;—  
By a Father's tender name,  
By thine own unchanging Word;  
By the Saviour's holiest claim—  
'HAVE MERCY ON US, LORD.'

## II.

Thou in equal Majesty,  
Seated on the Father's throne,  
Far withdrawn from human eye,  
Yet still the Incarnate SON;—  
By the scourge, the shame, the scorn—  
By the blood of ransom poured,  
By the curse for sinners borne—  
'HAVE MERCY ON US, LORD.'

## III.

Thou, who shar'st the Father's throne,  
Spirit holy, pure, divine!  
Thou, who with th' Incarnate Son,  
Once dwelt in mortal shrine!—  
By the strength to sinners given!  
By the Book, thy victor-sword!  
By the panoply of heaven—  
'HAVE MERCY ON US, LORD.'

## IV.

Holy, holy, holy Three!  
Pure and undivided One!  
God in perfect Trinity,  
We pray to THEE alone!  
Saviour! by the Father given!  
Father, by the Son restored!  
Spirit! guide from earth to Heaven,  
'HAVE MERCY ON US, LORD.'

Pp. 81, 82.

## CHRIST IN THE GARDEN WITH MARY.

BY THE REV. THOMAS DALE, M. A.

## I.

Love is not of the Earth!  
A Ray that issued from the Throne of Heaven  
First warmed it into birth!  
And then to dwellers of the dust 't was given;  
Their pearl of price, their gem of peerless worth,  
Ere from blest Eden's shade their first frail Sire was driven.

## II.

But Love the pure, the bright,  
Hath lost on earth its glory, and hath fled  
To its own realms of Light;  
Scarce lingering o'er the forgotten dead,  
Where in the lonely place of tombs, by night,  
The mute, fond prayer is breathed—the silent tear is shed.

## III.

Love is no more divine,  
Save when it seeks the source whence first it came—  
Forsakes its mortal shrine,  
And, like the Prophet, on a car of flame  
Mounts to the Holiest! Such, dear Saint, was thine,  
When thine expiring Lord endured the cross of shame!

## IV.

Thou didst not heed the cry  
Of myriad voices, clamouring fierce for blood!  
The truest turned to fly,—  
The boldest quailed,—but firm the weaker stood!  
Thy heart endured to watch His agony,  
Unawed by scoffing Priest and warriors fierce of mood.

## V.

Yea, when his parting groan  
Smote, like Death's fearful summons, on thine ear;  
Thou didst not seek alone  
Idly to shed the fond yet fruitless tear;—  
By thee the last sad care of Love were shewn—  
Composed the stiffening limbs, and spread the decent bier.

## VI.

They laid him in the tomb—  
 Thou followedst still—and morning's earliest ray  
 And midnight's latest gloom  
 Still found thee watching where the Saviour lay;  
 The earth was there thy bed, the cave thy home,  
 Till the sealed grave was rent—the stone was rolled away.

## VII.

The Victor Victim rose—  
 And what, true Saint, was then thy meet reward?  
 The eye that watched his woes  
 Was first to hail the rising of the Lord!  
 O when were tears so pure, so blest as those  
 Which gushed, when at his feet she knelt—gazed—adored!

Pp. 313—315.

If we were in a true critical humour, we should be inclined to visit the engraving, after Titian, to which these beautiful stanzas are attached, with our severest strictures. It is in the painter's loosest style; and, to our untutored eyes, savours very strongly of indelicacy. The figure of the Saviour borders on the ridiculous; and Mary's attitude is absolutely so. With this exception, the embellishments generally are well chosen, and well executed. We admire especially the vignette, "The Head of Christ crowned with Thorns," after Lawrence; West's picture of "Christ blessing little children;" "Nathan and David," after the same artist, by Sangster; "The Deluge," after Poussin; and "Judas returning the Thirty Pieces," after Rembrandt.

In parting with Mr. Dale, we would suggest to him the propriety of confining his contributions exclusively to those which are written by members of the Church of England. We do not know, as we observed in our review of the first volume of the *Iris*, that we have any right to quarrel with a name, so long as the writer bearing it offends not our moral or religious creed. Yet it strikes us, that there is enough of talent among churchmen to adorn the *Iris*: and would not a clergyman of the Establishment be in quite as good company with associates of his own persuasion, as with those who have not a feeling in unison with his own? We are well assured that no dissenter of them all, would insert a contribution from Mr. Dale to an annual of their own manufacture; and it is surely a spurious liberality, that gives to an adversary what would be equally acceptable to a friend.

The Amulet is introduced by a lovely picture, after Lawrence, of "The Countess Gower and her Child;" and the engravings, with one or two exceptions, do infinite credit to the several artists. We have no room, however, to particularise. The literary portion of the work is only inferior to that of the *Iris*; as it is but justice to say, that it surpasses its rival in its embellishments. Its main fault, and it is common to all the Annuals, is too great a sameness in its yearly contributors. The same names occur constantly; whereas, an abundant variety might be easily supplied by a little extra exertion on the part of the editor and

proprietors. Novelty is charming; and though Mrs. Hemans, L. E. L., Miss Jewsbury, &c. &c. are very pretty songstresses indeed, yet they occupy too great a space in all the annuals year after year; while a rising aspirant, whose name happens to be unknown to fame, seeks in vain for the proud distinction of "writing for an Annual."

Passing by the prose articles, which, however excellent, are too long to be extracted entire, and will not admit of abridgment, the poetry of the Amulet presents us with the two following pieces, among many more of equal, if not superior merit.

#### THE POOR MAN'S DEATH BED.

BY CAROLINE BOWLES.

Tread softly!—bow the head—  
In reverend silence bow!  
No passing bell doth toll,  
Yet an immortal soul  
Is passing now.

Stranger! how great soe'er,  
With lowly reverence bow!  
There's one in that poor shed,  
One by that wretched bed,  
Greater than thou.

Beneath that pauper's roof,  
Lo! Death doth keep his state;  
Enter—no crowds attend—  
Enter—no guards defend  
This palace-gate.

That pavement damp and cold,  
No whispering courtiers tread;

One silent woman stands,  
Chafing with pale, thin hands,  
A dying head.

No busy murmurs sound;  
An infant wail alone:—  
A sob suppressed—again  
That short, deep gasp—and then  
The parting groan!

Oh, change!—Oh, wondrous change!  
Burst are the prison bars!  
This moment there—so low  
In mortal pangs—and now  
Beyond the stars!

Oh, change!—stupendous change!  
There lies the senseless clod:  
The soul from bondage breaks,  
The new immortal wakes—  
*Wakes with his God.*

Pp. 109, 110.

#### DARKNESS.

BY THE LATE REV. R. POLLOK, AUTHOR OF 'THE COURSE OF TIME.'

Still margined with gold are the clouds of the west,  
The last steps of day on the mountains are seen;  
Haste, haste ye away, to the isles of the blest,  
Let darkness unmingled envelope the scene.

In me, lone and friendless, the fair eye of light  
But points out a laugh to a world of scorn;  
Kind, kind to the wretched, the shadows of night;  
But bitter and taunting the looks of the morn.

Come, daughter of night, gloomy darkness, come forth!  
Why tarry so long in the place of thy sleep?  
Dost thou dwell in the cold icy halls of the north,  
Or slumber the day in the caves of the deep?

Deep muffle the moon in the garments of night,  
Roll back from the welkin the stars' twinkling sheen;  
By fits, from thy clouds send the red meteor's light,  
And let thy dread visage be awfully seen.

Sweet, sweet is thy brow, to a soul wed with grief!  
The broad, idle gaze of the world in vain  
Seeks for mirth in my face:—I ask not relief,  
Burst, my heart, when thou wilt, but never complain.

As watches the wand'rer for way-pointing fires,  
 As the maid for her love by the moon's dewy light,  
 As the sailor looks out for the land of his sires,  
 So wait I the slow-coming footsteps of night.

The notes of thy minstrel, the grave watching owl,  
 The voice of the wind through the sad piny grove,  
 The roar of the torrent, the waves' distant growl,  
 When shrowded in gloom, make the music I love.

Oh, when wilt thou take me, dark night, to thy place,  
 Where the sleep-frighting footsteps of day never tread,  
 Where no cold eye of pride scowls on misery's face,  
 Where Death makes the weary and friendless a bed?

Having paid more particular attention to the two religious Annuals, we may, perhaps, be allowed to take a short glance, at parting, at some others of the class. Of those, which we have yet seen, the Literary Souvenir stands *facile princeps*. Lawrence's portrait of Lady Ellis is unquestionably the most finished and beautiful engraving which has yet appeared in any of these periodicals; and it is accompanied by a series of embellishments of very superior excellence, though they must lose greatly by a comparison with this exquisite *unique*. Next to the Souvenir, we place the "Friendship's Offering," which we noticed hastily in our last number. Ackermann's "Forget Me Not" follows at some distance both in literature and illustration. The "Gem" has some very highly finished and beautiful pictures; so has the "Cameo." The "Keepsake," &c. &c. at the time of going to press, we have not seen.

Of the Juveniles, we give the preference to that of Mrs. Hall; chiefly because it really is, what it professes to be, a book of instructive entertainment for the young. The "Letter from London," "Impulse and Amiability," "The Nutting Party;" and, among the engravings, the Frontispiece, and "Me and My Dog," are capital. Mrs. Watts has been devoting a great portion of her time to the "Talisman;" but she has, nevertheless, not forgotten her young friends, though her catering, on the whole, has been less successful than that of Mrs. Hall. The "Infant Samuel," in the "Juvenile Forget Me Not," is a pretty picture; and its companions are generally in good taste, and well executed: but the contributions are somewhat above the comprehension of children, and so unsuited to the work.

And now, with a hearty wish for a "merry Christmas and a happy new year," to each and all the editors and readers of these said and sundry little "Trifles," we take our leave of them for the present season.

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ART. III.—*The Scheme and Completion of Prophecy, wherein its Design and Use, together with its Sense and Application as the Grand Fundamental Proof of Religion, specially adapted to all periods of the World, and all stages of the Church, are considered and explained; together with an Enquiry into the Shechinah and the Cherubim in the Holy of Holies, and the Visions of the Prophets. By the Rev. JOHN WHITLEY, D. D. T. C. D. Master of the School of Galway. London: Rivingtons. 1830. 8vo. Price 12s.*

"It is of the greatest concernment in the church and commonwealth, to have a right vigilant eye how books demean themselves, as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul was, whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon's teeth; and, being sown up and down, may chance to spring up armed men."\* Some such feeling, as dictated this sentence of our immortal Bard, seems to have influenced the learned author of the work before us. He condemns, with one sweeping anathema, repeated ever and anon with augmented violence throughout the progress of his labours, almost all modern expositors of prophecy, "from Napier and Brightman down to Dr. Hales and Mr. Faber." (Sect. 7, p. 258.) The fiercest spirit of his censure is directed against those expositors especially, as having warped and bent the straight and parallel lines of prophecy to particular objects and pressing contingencies,

Who seek for the key of prophecy in the now obsolete and antiquated constitution of the German empire and its seven electors, or in the casual and short-lived effervescence of the atheistical infidelity and impiety of the French Revolution.—Sect. II. p. 86.

Dr. Whitley characterises modern expositions, with almost no exception, as "incongruous," "inadequate," "unjust," "illegitimate," "contentious," "disputatious," "litigious," "fanciful," "distorted,"—"as the low and pitiful employment of partisans;" and tells us, moreover, that the difficulty of interpreting the prophecies, and the obscurity so much complained of,

do not perhaps arise so much from the subject itself as from defects more immediately in ourselves, and more in our power to remove,—as from confined and inadequate conceptions of the church,—from narrow and unjust views of religion,—from party zeal and undue prepossessions,—from the love of con-

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\* Milton's *Areopagitica*. edit. fol. Amsterdam, p. 424.



troversy and of victory rather than of concord and of peace, and the preference of opinionous or of party to the catholic faith and the whole body of the Church.—Sect. I. p. 41.

Nor is he content with pointing out the deficiencies of those writers, who have mischievously misconstrued the prophecies, (from which, doubtless, the Master of Galway School is exempt,) but he condescends to enumerate the qualifications, (possessed, we presume, in his own judgment, by himself,) which entitle a man to handle so perplexed a branch of theology. Prophecy

must be approached with great reverence and with sacred awe, and be investigated with minds amply enlarged and enlightened by the spirit and truth of religion, and profoundly versed in the study and the theology of the New Testament, the apt and adequate elucidation of whose prophecies is the last result and perfection of deep piety, sound discretion, extensive learning, and of great theological tact and acquirements; but before all and above all, of just apprehensions and extensive acquaintance with the history and constitution of the Church of God,—with its vast extent and utmost limits,—with its different interests and various members,—with its numerous and watchful enemies,—with its ever shifting, never-ceasing conflicts and dangers. And this is a work not merely of labour and of application, but much more of candour and of impartiality, and, above all, of charity.—Sect. II. pp. 86, 87.

“Quid signum tanto feret hic promissor hiatu?” His whole “scheme” is comprised in the position, that

Prophecy, whether it is more immediately engaged in advocating the rights of the one Jehovah, against the idle pretensions and unfounded usurpations of Baal, and of the countless hordes of Deities which swarmed in and ruled the heathen world; or whether it defends the faith and cause of Christ against infidelity and imposture, is solely concerned for the honour of the one true religion, and the interest and establishment of the one true Church, *without any reference to the variety of the opinions, or to the differences of parties or of denominations which may be in it.*—P. 60.

And that

Having solely for its object and aim the defence of the catholic faith, and the interest and weal of the whole body of the Church, *it can take no notice of its various distinctions and almost endless subdivisions, and extends not to the reformation, but only to the propagation of religion.*—P. 9.

Hence we are again and again reminded by our author, that the prophecies should be applied “to the definite and particular purpose of advocating ANY and EVERY profession of the Christian faith, and of defending ANY and EVERY part of Christ’s Church against infidelity and apostasy, (p. 13); for that their “object is the whole body of Christ; their aim and end the diffusion and establishment of the one true religion, which was preached by our Lord and his Apostles, and has been continued and handed down to us by those who heard them, and succeeded them in the Catholic Church: Quod semper, quod ubique, quod ab omnibus; in which all Christians of all ages and of all places are agreed.” (P. 44.) Hence we are taught that prophecy “is not the advocate of national and subordinate Churches, but of the

*universal Church, and defends not particular opinions or professions, but the Catholic faith, and the profession of Christianity ;"* (p. 63,) and that "the notion, so fondly cherished and so strenuously maintained by the splendid talents and the great names of Warburton and of Hurd, that prophecy was particularly designed and conferred by the Head of the Church, for the purpose of giving its suffrage and verdict in favour of Protestantism, however plausible and ingenious, is utterly untenable and fallacious." (P. 64.)

In the first place, we beg the privilege of asking, (to look at the point in the abstract,) whether the principle here advocated by Dr. Whitley has any *primâ facie* probability of truth to recommend it to our adoption? Granting, for the sake of argument, that the prophecies contemplate the fortunes of the universal Church, and direct our principal regard to her *external* enemies,—and more especially to the opposition of Mahomet,—we cannot understand upon what ground it is contended, that the foes "*of her own household*" should be excluded from their purview. The divine prescience would be as clearly manifested in the one case as in the other ; and the *prophetic* evidence to the truth of Christianity equally strong ; nor does it seem a whit more alien from the guardian care of Providence to premonish the disciples of the cross of their perils from "*false brethren*," than it is to forewarn them of hostilities *from without*. Seeing, indeed, that treachery within the camp is more to be feared, because generally less suspected, than the open assaults of declared foes ; we know not but that the stratagems of adversaries in the mask of friends, are *more* likely to be the theme of prophetic wisdom than the violent attacks of recognized infidelity.

To say that "inferior controversies and party bickerings degrade prophecy," (p. 65) is begging the question at issue, or is mere declamation, to notice which would be a waste of time. Does Dr. Whitley hold the *vital disputes* upon religion, which compelled Protestants to resist the *monstrous abominations of popery*, and to separate themselves from her *idolatrous enormities*,—to be the mere "*fringes of the garment of the body of religion*?" (P. 83.) If the papal heresies, and the damnable errors of the Latin church ;—if her sanguinary usurpations, and her lust of power,—her gross perversions of the truth, and her abominable deceptions, and her self-destroying practices,—were *foreseen* of heaven, (and who can doubt that they were?) why should not God forewarn us of her machinations, and hold up the torch of prophecy to manifest her iniquities? The principle, for which Dr. Whitley so zealously argues, is utterly ridiculous and untenable :—yea, it is contradicted by the express words of holy Writ, and stands in glaring contrast with the practice of St. Paul, who deemed it no degradation of his prophetic character to premonish the elders of the

church of Ephesus of the intestine divisions which should harass the members of her communion: "*Take heed unto yourselves, . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. ALSO OF YOUR OWNSSELVES SHALL MEN ARISE, speaking perverse things, to draw away the disciples after them.*" (Acts xx. 28, 29, 30.)

Our learned author, (we use not this epithet as a common phrase of courtesy,—for Doctor Whitley has displayed no ordinary acquirements, and his style, we take this opportunity of observing, is remarkably chaste and vigorous;)—our learned author has told us that "*theological discussions are not to be mixed up with the evidences of religion.*" (p. 7.) We deny this maxim as applied to the interpretation of prophecy, and are prepared to maintain that prophecy cannot be separated from such "theological debates" as concern the characteristic marks of the persons or communities, the history of which it has pleased God to foretell. We would venture to ask Dr. Whitley how even Islamism, on his own view and scheme of prophecy, can be proved to form the theme of so many predictions *without consideration of the tenets of its author?* And if "*the Church be the standard, the interpreter, and the completion of prophecy,*" (p. 24,)—(and we have grave authority for stating that "*the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance,*")—again we ask, how is it possible to separate the notice of theological points from *prophetic* testimony to the truth of Christianity? How are we to judge of the apostasy (ἡ Ἀποστασία) which was predicted as the forerunner of St. Paul's "man of sin," whether such apostasy be *total* or *partial*, without an accurate knowledge of the *standard of doctrine, from which men should fall away?* (2 Thess. ii. 3.) If, lastly, to use Dr. Whitley's words, "*Prophecy have solely for its object and aim the defence of the catholic faith,*" (p. 9.) and that faith be "*ONE*;" (Eph. iv. 5.) it follows, we think, as an undeniable consequence, that heretical deviations from it, by whatever name their advocates may designate themselves, or *wheresoever* they may be found, may be the legitimate theme of prophetic annunciations. What offence such interpretations may give to papists, on the one hand, or to infidels, on the other, a sincere lover of truth will take no pains to inquire; and, therefore, we dismiss all that our author has said upon that topic, p. 14, &c. without a remark.

We have thought it right to say thus much upon the great principle which our author has adopted as the foundation of his "Scheme and Completion of Prophecy." Having *sapped that*,—we leave the superstructure to fall of itself; and are little anxious to expend our ammunition upon an untenable post, whence the master of Galway school

will doubtless be driven by the potent assaults of those giant warriors, the Rector of Long Newton\* and the Rector of Killesandra †‡

The volume before us, however, must not be dismissed without affording our readers some further insight into its merits. It is divided into ten sections; the Table of Contents describes them summarily thus :

Sect. I. p. 1. General nature and object of Prophecy.—Sect. II. p. 46. Design and use of Prophecy.—Sect. III. p. 91. Hieroglyphics, or the emblematic language of Prophecy.—Sect. IV. p. 134. The double sense of Prophecy.—Sect. V. p. 189. Antichrist.—Sect. VI. p. 226. The four Monarchies.—Sect. VII. p. 239. The Beast.—Sect. VIII. p. 289. Babylon; Gog.—Sect. IX. p. 318. The Dragon.—Sect. X. p. 364. Reign of Christ and of Antichrist on earth; the Millennium; Messiah slain by Gog.

We have no space for a detailed account of Dr. Whitley's scheme : indeed, our limits hardly admit of the attempt, and we sufficiently discharge our duty as reviewers, we hope, by directing public attention to the *general* character and style of the Works which attract our notice. It gives us pleasure, however, to assure our readers, that notwithstanding the difference of opinion between ourselves and Dr. Whitley on the subject of prophecy, there are parts of his "Scheme" with which we feel highly gratified. We coincide with him in his views of the Millennium, and the resurrection of the saints to reign personally with Christ on earth for a thousand years, and the binding of Satan for the same period of time. (Pp. 148, 149, &c.) Our author has written well on the subject of heathen oracles; but the present Bishop of Durham has written infinitely better; and though we meet with many wise distinctions in what he has stated relative to the language of prophecy, we think him inferior in this respect to the admirable author of the "Discourses on Prophecy." ‡

We would willingly close our review of Dr. Whitley's volume with these expressions of approbation; for "unless wariness be used, as good almost kill a man, as kill a good book. Who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself,—kills the image of God, as it were, in the eye. Many a man lives a burden to the earth: but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. We should be wary, therefore, what persecution we raise against the living labours of publick men,—how we spill that seasoned life of men, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom, and slay an immortality rather than a life." With this eloquent caution before our eyes, however reluctant we may be to discharge a painful duty, we pass no friendly sentence upon the culprit volume now standing at our bar: and when called to an account

\* George Stanley Faber.

† William Hales.

‡ Mr. Davison.

for our proceedings, we shall not condescend to protect ourselves by the plea of *justifiable homicide*, but would stand upon the high ground of imperious duty and official privilege.

Dr. Whitley has said, that "the Jews were neither required nor expected to give up the Old Testament for the New, nor Moses for Jesus Christ, merely on account of the miracles which attended and attested the first preaching of Christianity." (p. 9.) How are we to reconcile this statement with John x. 25, 37; Acts ii. 22; Heb. ii. 4?

We are not about to contend "*omnia peccata esse equalia*;" nor will we presume to weigh the respective demerits of infidelity and idolatry, for the purpose of shewing, with our learned author, how much Islamism exceeds in enormity of guilt the "*PETTY LARCENY*" of paganism (p. 339); nor have we the hardihood to varnish the detestable crime "of the worship of images, and of saints and angels, in the Christian Church," (p. 339) with softening comparisons, when we call to mind that it is "*MOST DAMNABLE BEFORE GOD.*"\*

*There is no worship of stocks and of stones in hell!!!* (p. 339.) And what then, Dr. Whitley? Is idolatry, therefore, the less abominable, and impious, and detestable? *Is there murder committed in hell?*—What miserable trash is this! It may suit the *liberalism* of the times thus to gloss over the sins of the idolatrous church of Rome, and the Master of the School of Galway may be complimented as a priest "without bigotry:" but, for ourselves, we covet no such questionable praise, and had rather possess the uncompromising spirit of Asa, who deposed Maachah from her royal throne, though his mother, "because she had made an idol in a grove," (2 Chron. 15, 16,) than court the worthless applause of the multitude, by attempting to hide the offences of an idolatrous community with mitigating comparisons, and thus become obnoxious to the punishment, and partakers of the infamy which cleaves to that son of Nebat, "who made Israel to sin."†

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## LITERARY REPORT.

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*Sermons on Points of Doctrine and Rules of Duty.* By the Rev. R. PARKINSON, M. A. of St. John's College, Cambridge; Perpetual Curate of Whitworth; and Lecturer in Divinity at the Clerical Institution, St. Bees. Second Edition. London: Rivingtons. 1830. Pp. xix. 370. Price 6s.

PERHAPS we are scarcely justified in having allowed these unpretending, but clear, useful, and elegant discourses to reach a second edition unnoticed. We will endeavour to retrieve lost time by assuring such of our readers who have not contributed to the appearance of a second edition of this work, that they

\* Homilies. Third Part of Sermon against Peril of Idolatry, fol. edit. p. 168.

† 2 Kings, x. 29.

will, so far as our opinion goes, do well in expediting the publication of a third.

The volume is composed in a spirit of piety, solemnity, and simplicity. Its portable form will recommend it to the pocket as well as the library; and it will be found an useful study for young divines, who are desirous of attaining a style which unites expression and force with evenness and purity.

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*A Sermon preached at St. Botolph, Aldersgate, on Sunday, August 29, 1830, by the Rev. ANDREW IRVINE, B. D. Vicar of St. Margaret's, Leicester, and late Assistant Preacher at the Temple. London: Rivington and Wix. 1830. 8vo. Pp. 40. 2s.*

THIS Sermon was delivered under circumstances of more than ordinary interest. Mr. Irvine had been long resident in the parish of St. Botolph, and was about to bid farewell to his fellow-parishioners from the pulpit of his friend and pastor, Mr. Causton; with the additional view of soliciting their aid in a work of Christian benevolence. The National School-house had been destroyed by the recent calamitous fire in Bartholomew Close, and a favourable opportunity thus presented itself for exhorting the inhabitants to a liberal contribution for its restoration on a larger and more useful scale. We are informed, in a note, that the hope was "not only fully realized, but greatly surpassed by the amount of the collection;" and we trust that the profits arising from the sale of the Sermon, which are to be devoted to the furtherance of the same benevolent end, will be yet more effective. Although, as might be expected, there are evident marks of haste in the composition, it is well worthy of an attentive perusal, and contains much that will be useful to Christians in general, independently of the object which it is immediately intended to promote. From Heb. iv. 14, the preacher develops the *typical* office of the high-priest of the Jews; the fulfilment of the type in the person of Christ: the blessings derived to the Christian from his *priestly* character; and the encouragement thence held out to hold fast our *profession*. He then proceeds to apply

the subject to the peculiar circumstances of the congregation before him; and the discourse concludes with an appeal in behalf of the re-establishment of their National School. An Appendix is added, in which the various charities established in the ward of Aldersgate are enumerated, and Notes of a practical nature subjoined, in order to render the sermon more generally useful, and "to further the accomplishment of objects highly important to the very extensive parish of St. Margaret's, Leicester." It would be well if they elicited the serious attention of those concerned in the temporal and spiritual welfare of every parish in the kingdom.

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*A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters, to the year of our Lord 1445. Vol. I. Part I. By ADAM CLARKE, LL.D. F.A.S., Member of the Royal Irish Academy; Member of the Royal Asiatic Society; Fellow of the Geological Society of London, &c. &c. Part II. By J. B. B. CLARKE, M.A., of Trinity College, Cambridge, and Chaplain to H. R. H. the Duke of Sussex. London: T. S. Clarke, and Simpkin and Marshall. 1830. 8vo. Pp. xxiv. 502. Price 12s.*

THE plan of this work is nearly the same as that of the *Historia Literaria* of Cave. It commences, however, with the first exhibition of alphabetical characters in the Decalogue, which was written by the finger of God, about A. M. 2513. Thence it proceeds with a brief yet comprehensive account of all the books of the Old and New Testament, with a summary of their contents, and a memoir of their respective writers. Inserted in chronological order we have a concise history of the several Greek versions of the Jewish Scriptures, as well as of the Talmud and Mishna; an account of the Masorites; and a copious detail of the lives and writings of Josephus, Philo, and other writers connected with sacred literature, to the close of the Scripture Canon. The Apostolical Fathers come next under review, followed by



the succession of ecclesiastical writers to the end of the fourth century, where the present volume concludes. It is intended to continue the series to the period of the invention of printing, A. D. 1445; since which time the rapid multiplication of writings has diffused the evidence which this work is intended to substantiate, into so great a variety of channels, as to render its impeachment impossible. But we shall state the author's purpose in his own words.

In producing the following work, I had two objects in view:

*First*, to shew that, from the time in which it had pleased God to begin to reveal his will to man, there had been such an uninterrupted succession of additional revelations till the whole of the Sacred Canon was completed; and such constant reference made to this revelation by learned men (both enemies and friends) in all ages, that it was impossible that any part could be *lost*, or any *added*, without the fact being noticed by some of those who were interested in its destruction or preservation.

From this, the *antiquity* of the Scriptures may be fairly deduced; they are no forgery, nor of late date—they can be traced up to the *very time* and *persons* of which they treat,—and can be proved to be the *same* now, they were then; and thus the *integrity* of the Sacred Oracles may be ascertained, as well as their *authenticity* and *antiquity*.

*Secondly*, I wished to make my readers, especially those designed for the sacred ministry and those engaged in it, no matter of what denomination, acquainted with ecclesiastical antiquity, by not only giving them a view of the successive writers in a chronological series, with an epitome of their lives, drawn from the most authentic sources, but also an account of their works, with a faithful and distinct analysis of each; so that in a few pages might be seen the substance of immense volumes.—Pp. iii. iv.

No one will question the utility of this work; and the extensive learning and deep research of Dr. A. Clarke render him peculiarly qualified for such an undertaking. The subject has nothing to do with his own peculiar views and opinions; and we can therefore fearlessly recommend it to the theological student. The former part of the present volume was published some years since; but circum-

stances prevented its continuation. In consequence of the doctor's advanced age and failing sight, the materials for the remainder of the work, from A. D. 370, downwards, have been placed in the hands of his son, who has acted not merely as an amanuensis, but enriched, from the stores of his own reading, the outline which his father had planned.

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*Suggestions for the Amendment of the Statutes relating to the due Observance of the Lord's Day; in a Letter to the Right Hon. Sir Robert Peel, Bart. M. P. Secretary of State for the Home Department.* London: Cochran, 1830. 8vo. Pp. 39. 1s.

EVERY reflecting man must view with feelings of deep distress the notorious profanation of the Lord's day which prevails in the metropolis, and, indeed, throughout the country generally, to an extent which could scarcely be credited in a Christian country without the most decisive evidence of the fact. That the powerful appeal of the Bishop of London has had but little effect, is more to be lamented than wondered at; and nothing less than a revision of the statutes, and the strict enforcement of the penalties annexed to their violation, can be productive of a reformation in the existing state of things. The inefficiency, or rather the absolute futility, of the acts now in force, is ably and convincingly pointed out in the pamphlet before us; and we sincerely trust that the attention of the legislature will be engaged by the writer's admirable "Suggestions" respecting their amendment. We know not what effect they may have had upon Sir Robert Peel; but the 'bane and antidote,' as set forth in the Bishop's Letter and the present pamphlet respectively, are justly entitled to some portion of the Secretary's attention.

Since writing the above, the seals of office have passed into other hands; and it will not be unworthy of the new cabinet to take some steps for the abatement of an evil, so injurious to the religion, to the morals, and the character of the country.

## A SERMON.

## ISAIAH ix. 2.

*The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.*

It is a remarkable feature in the writings of the prophet Isaiah, that his predictions, (particularly those which refer to the advent of the Messiah, and the destined glories of the Christian church,) are delivered in the language of history, rather than of prophecy. He not only speaks without any doubt or hesitation as to the fulfilment of his prophetic declarations, but with as much confidence and decision as if they had been already fulfilled. In rapturous anticipation of the appearance of the promised Messiah, and with an enlarged and comprehensive view of those benefits, which all nations were to derive from the arising of the Sun of Righteousness, he exclaims, in the language of ardent exultation, "Unto us a child is born; unto us a son is given." Unto us. Though seven hundred years must yet revolve before his actual manifestation upon earth, yet unto us the child is born, inasmuch as we are partakers of that redemption which He shall accomplish for mankind; and which, as it will operate prospectively on generations now unborn, so has it a retrospective operation upon all those who have sinned after the transgression of our first parents, from the foundation of the world. Nor shall this Child, this Son,—though, in becoming incarnate for our salvation, he "does not abhor the virgin's womb,"—be therefore deprived of that dignity and glory which are eternally and unalienably his; "for the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Equally explicit and impressive, though clothed in language more figurative and metaphorical, is the prediction of our text: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

By the term 'people,' the Prophet appears to intend peculiarly the Jewish nation. This was originally the chosen people of God. Delivered by the special intervention of Almighty Power from the land of Egypt, the house of bondage; conducted by the immediate guidance of Jehovah through the howling wilderness unto the fertile and flourishing land of Canaan; instructed in the revelation of the divine law, and themselves constituted the sole depositaries of the oracles of God, the Jews had long enjoyed the benefits of religious light and knowledge, while the rest of the world was still enveloped in the thick darkness of error and superstition. At the time, however, to which the prediction of our text refers, they had lamentably fallen from their high estate:—the glory had departed from Israel,—the pure effulgence of the law of God had been succeeded by the delusive glare of vain and empty tradition, and Israel was *walking* in darkness. The Jews had not yet indeed sunk into the lowest depth

of ignorance and impiety; the law of God, corrupted as it had been by the folly and presumption of man, was not yet wholly subverted; but, as the prophetic expression beautifully intimates, they were proceeding from vanity to vanity, and accumulating sins on sins. Every succeeding generation became more hopelessly bewildered, more darkly ignorant, more obstinately perverse, till that affecting exclamation of the Prophet was universally and mournfully verified:—"Ah, sinful nation! a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel, they are gone away backward."

Yet the people that walked in darkness beheld a great light. That merciful and almighty Creator, who knew from the beginning that the imaginations of man's heart were only evil continually, would not leave his chosen people in that darkness which they had voluntarily, or at least unresistingly, incurred. "When the fulness of the time was come, he sent forth his Son made of a woman, made under the law, to redeem them that were under the law." Then indeed did the day-spring from on high arise over the darkness of Judah; and that glory, which shone around the shepherds who kept watch by night, was but a faint and feeble type of the glory which should afterwards be revealed—which was actually revealed in the manifestation of the Son of God. For Christ was emphatically Light. Such was his own divine declaration: "I am come a Light into the world." Such was the express testimony of the inspired Evangelist St. John: "That was the true Light, which lighteth every man that cometh into the world." Such, as we have seen, had been, many centuries before, the prophetic language of the devout Isaiah: "The people which walked in darkness have seen a great light." Such was, after the close of His earthly career, the assertion of St. Paul, who calls him "the brightness of the Father's glory." How applicable these expressions are to the Saviour of the world, may be inferred from the result of his appearance, shining forth like the sun in his strength! He dissipated the clouds of error, and dispersed the mists of superstition. He not only shed the beams of divine truth over the wilderness of this world, but illuminated the dark valley of the shadow of death with the radiance of celestial hope, and disclosed to Israel and to the world that narrow path which led by a direct and unerring course to the mansions of eternal glory. "He came forth out of Sion, the Deliverer, and turned away ungodliness from Jacob."

Yet it was not only the people who *walked* in darkness that saw this great light; there were others whose condition was more forlorn, whose misery more hopeless, whose ignorance more profound. By "them that dwell in the land of the shadow of death," the Prophet means, beyond a doubt, the whole Gentile world, which was immersed, at this period, in the grossest and most abandoned profligacy. It is impossible for us, who live under the benignant influence of the Christian dispensation, and who are all partakers of its blessings, though some may be despisers of its authority;—it is impossible for us, even to imagine the melancholy condition of the world at this period. The most solemn obligations were violated without remorse; crimes, of which it is now a shame even to speak, were then universally

practised, and openly avowed; the altars of the sanguinary deities reeked with the blood of human victims, and the solemn worship of the gods was a signal for the unrestrained indulgence of the most infamous licentiousness. Men, as St. Paul affirms, in writing to those very Romans who were the most polished nation of the age,—men were “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such sins are worthy of death, not only do the same, but have pleasure in them that do them.”

That this dark and fearful picture is not in any degree overcharged, might be proved, were it necessary, by the concurrent testimony of profane historians. Suffice it however to remark, that it was then an opinion current among the wiser and more reflecting portion of mankind, either that some signal interposition of the Deity must soon take place for the reformation of the world, or that it must be destroyed altogether by the stroke of his merited indignation.

Upon those, therefore, who were thus dwelling “in the land of the shadow of death,” was the light to shine; and the light *did* shine. It was indeed among the Jews that the Sun of Righteousness arose, but not to them were His benignant influences to be confined. He who was the glory of his people Israel, was no less the light to lighten the Gentiles, as it was expressly said of him by the Most High: “I have set thee for a light unto the Gentiles, that thou mayest be for salvation unto the ends of the earth.” Well therefore might the Angels sing, upon the entrance of the Saviour into the world, “Glory to God in the highest, and on earth peace; good-will towards men.” Of the great events which succeeded the advent of Christ; of the wonderful reformation which ensued among all nations to which the sound of the Gospel reached; of the gradual abolition of idolatry, with all its attendant cruelties and abominations; of the joy and peace in believing, which was the support of so many confessors in their dungeon, of so many martyrs at the stake; it were superfluous now to speak,—they are recorded in the page of history; and of the benefits of Christianity we have a more personal, if not a more convincing evidence. We feel them in the ties which unite society; in filial obedience and parental love; in the sanctity of the nuptial tie; in the munificence which provides for the necessities of the indigent; in that enlarged and expansive charity, which, disregarding the distinction of colour or of climate, aims to unite all men in the bond of fraternal amity, by making them partakers of that Gospel which is the power of God unto salvation. We might also feel them—and would to God such experience were more generally diffused—in that rational and enlightened piety, which consecrates these hallowed courts to the solemnities of devout supplication; in that contrite and unfeigned repentance, which embraces in humility and truth the gracious promises of God; in that firm and devoted faith, which reposes itself exclusively on the atoning sacrifice of Christ; in that assured and

animating hope, which is founded upon the word of Him who cannot lie, and which enlightens the dim eye of the departing Christian with the bright presage of an approaching and eternal victory.

The prediction of the inspired Prophet has long since been fully and finally accomplished. That event, which we are called upon by the solemnities of this season to commemorate, has long since taken place; the Son of God himself, the Eternal and Almighty God, has, as the Apostle declares, been manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. The narrative of his sojourning among men, the doctrine which he proclaimed, the example which he set, the mysteries which he revealed, the promises which he declared, all are contained for us in that Scripture which was given by inspiration of God. Consequently, though our nature be the same with theirs whom the Prophet adverts to, equally degenerate; though our hearts, like theirs, be "deceitful and wicked;" yet our circumstances are materially different. They walked in darkness and saw no light—now is the light shining in darkness; and if the darkness comprehendeth it not—if men choose darkness rather than light, it is because their deeds are evil. They have now no palliation of ignorance or inability; the benefits of the Christian dispensation are proffered with equal and indiscriminating liberality to all, and they who wilfully refuse them refuse eternal salvation, and choose death rather than life.

The light which at this time first dawned on a benighted world, is still shining with unabated radiance, and shining for *you*. Do not turn away from this astonishing spectacle; behold the Lamb of God, taking away the sin of the world! Behold Him, to whom all the Prophets gave witness; of whom all the Evangelists spake; for whom all the Martyrs bled; to whom all the spirits of the just made perfect are now offering hymns of praise around the throne of life. Behold Him, who will be your light amidst the dimness of affliction, the gloom of sickness, the darkness of death! And date from this day of the Saviour's entrance into the world *your* entrance into a new and holy life; that so, when he shall return in his transcendent majesty to judge the world, you also may arise and shine, for your light is come, and the glory of the Lord is risen upon you, to set no more for ever!

T. D.

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## MISCELLANEOUS.

### CHALMERS ON CHURCHMEN AND DISSENTERS.

WE copy the following from a provincial newspaper:—

"In the course of a sermon which Dr. Chalmers preached on the opening of Mr. Hare's chapel, near Bedminster-bridge, Bristol, he made these remarks on the established church:—'I hold the Establishment to be not only a great Christian good, but one indispensable

to the upholding of a diffused Christianity throughout the land. In spite of all the imputations and errors which its greatest enemies have laid to its door, we hold that on the alternative of its existence or non-existence, there would hang a most fearful odds to the Christianity of England. We are ready to admit that the working of the apparatus might be made greatly more efficient; but we must, at the same time, contend that were it taken down, the result would be tantamount to a moral blight on the length and breadth of our land. We think it might be demonstrated, that were the ministrations of your Established Church to be done away, they would never be replaced by all the zeal, energy, and talent of private adventurers. Instead of the frequent parish church, that most beautiful of all spectacles to a truly Christian heart, because to him the richest in moral associations, [with its tower peeping forth from amidst the verdure of the trees in which it is embosomed, there would be presented to the eye of the traveller only rare and thinly-scattered meeting-houses. The cities might indeed continue to be supplied with regular preaching, but innumerable villages and hamlets, left dependant on a precarious itineracy, would be speedily reduced to the condition of a moral waste. Our peasants would again become pagans, or, under the name and naked form of Christianity, would sink into the blindness, and brutishness, and sad alienation of paganism. But we are far from regarding with a jealous eye the zeal and exertions of other orthodox religious bodies. In connexion with an Establishment, we wish ever to see an able, vigorous, and flourishing dissenterism. The services of dissenters are needed to supplement [supply] the deficiencies, and to correct and compensate for the vices of an Establishment, as far as that Establishment has the misfortune to labour under the evil of a lax and negligent ministration, or a corrupt and impure patronage. Such wholesome dissent is a purifier, and because a purifier, a strengthener of the Church. I am willing to profess any where, and upon all occasions my sense of the usefulness of such dissenters, and of the worth of their services; but there is no place where an homage for that order of society should be more profoundly felt, and more willingly proclaimed, than in a city which is honoured by the residence or the immediate vicinity of distinguished men, belonging to their communion, whose admirable writings have shed a lustre over our common Christianity, and who are themselves equally eminent for the mildness of their private worth and the majesty of their genius. Let churchmen be assured that their most dignified attitude, in reference to dissenters, is the attitude of fearlessness, and their most becoming part is that of a kind and friendly co-operation with them, in all that relates to the moral and spiritual good of the population.' \* \* \* Alluding afterward to those 'who regard the Establishment as an incubus upon the land, and think that Christianity might revive and flourish, were the whole of the machinery taken down,' he observed, 'we honestly believe that the overthrow of the Protestant Establishment, whether in England, Scotland, or Ireland, would be attended with the most fearful consequences to the interests of Christian truth.'"

For the credit of Dr. Chalmers, we could scarcely induce ourselves to believe that the above absurdities were ever uttered by a man of



such unquestionable talent; and we have refrained from an earlier notice, in order that the Doctor might avail himself of the opportunity to disclaim opinions so unscriptural and ridiculous. As this has not been done, we reluctantly admit the persuasion, that the above are the genuine sentiments of this popular preacher; and the rather, since we believe there can be no doubt that he, a minister of the Established Church of Scotland, officiated in a place not only wholly unconnected with his church, but of so very ambiguous and undescribable a character, that it is, with significant propriety, designated by the reporter as "*Mr. Hare's chapel*." It would afford us a very high degree of pleasure, to be authorized, on Dr. Chalmers's part, to disavow language so absurd and pernicious as that which we have just cited; but in the mean time, we shall deem it our duty to expose the astonishing ignorance and false reasoning which are circulated undenied, and almost unopposed, under the sanction of so eminent a name.

It would be unfair to expect from Dr. Chalmers that solicitous regard for the great duty of ecclesiastical unity which might consistently be demanded from a minister of our own Church. We are content to meet him on his own ground exclusively. He holds the Establishment to be "not only a great Christian good, but one indispensable to the upholding of a diffused Christianity throughout the land." He contends "that if it were taken down, the result would be tantamount to a moral blight on the length and breadth of our land." "Innumerable villages and hamlets would be speedily reduced to the condition of a moral waste." "Our peasants would again become pagans, or, under the name and naked form of Christianity, would sink into the blindness, and brutishness, and alienation of paganism."

Such is Dr. Chalmers's opinion of our Church. We thank him for a testimony which must be as independent as it is honourable. But, in connexion with all this, the Doctor wishes ever to see "an able, vigorous, and flourishing dissenterism;" (this word being, we presume, the northern form of what, in our vocabulary, would be called *dissent*.)

Now, what is this "dissenterism?" Why, its very essence and definition is *separation* from the church; and this is what Dr. Chalmers wishes to see in connexion with the Establishment! It denies even the character of a Christian Church to that Establishment which the Doctor holds indispensable to the diffusion of Christianity, the removal of which would be a moral blight and waste, and reduce us to the blindness, darkness, and alienation of paganism.\* And this the Doctor would see "able, vigorous, and flourishing!" And why? The argument is worthy of the sentiment:—"such wholesome dissent is a purifier, and, because a purifier, a strengthener of the Church!"

Can Dr. Chalmers really be the author of this? If so, let us ask him to what extent he would see "dissenterism" able, flourishing, and vigorous? If its nature is to strengthen the Church, the more it flourishes and increases, the stronger the Church must be; and, by

\* The great authority of the dissenters, Micaiah Towgood, says, "Compare the constitution of the Church of England, and the constitution of the Church of Christ, and see if they be not societies of A QUITE DIFFERENT FRAME." And again, "The Church of England and the Church of Christ seem to be TWO SOCIETIES ABSOLUTELY DISTINCT, AND OF A QUITE DIFFERENT CONSTITUTION."

necessary consequence, the universal prevalence of dissent would place her in a state of complete fortification; and the strongest conceivable situation of the Church would be when she could not number an individual of her communion, and when all would be "the blindness, brutishness, and alienation of paganism." We hope the dissenters will take the Doctor's hint; and, finding they are strengthening the Church by their secession, be content to return within her pale.

To connect by disjunction, to strengthen by annihilation, are startling theories, even in these days of paradox. But we have a graver charge than that of nonsense. Dr. Chalmers's scriptural knowledge, as well as his powers of argument, was surely under abeyance in "Mr. Hare's chapel." He seems to have considered England as a vast house of parliament, and the Church as a sort of treasury bench, which required keeping in order by a "wholesome opposition." The dissenters will scarcely thank the Doctor for this compliment; and, indeed, we understand that his panegyric on the church has gained him the universal ill-will of that interest at Bristol. But, is this the view of the subject which scripture exhibits? Dr. Chalmers, of course, allows the Church of England to be a true portion of the Church of Christ; after what we read above, any other conclusion would be pregnant with greater inconsistency than even that with which this sermon abounds. Where, then, in the Bible will Dr. Chalmers find that it is the duty of Christians to set themselves against a true portion of Christ's holy catholic Church? The dissenter, who affirms the Church of England to be a society of "a quite different frame from that of Christ," quits us at least with consistency. But he who, believing the one society to be only a portion of the other, recommends disunion by way of purification, might as reasonably recommend persecution. Has Dr. Chalmers ever read that the most pure and primitive Christians that ever existed, were "of ONE HEART and of ONE SOUL?"\* How does he reconcile this state of matters with his new parliamentary opposition? And how does he interpret the injunction of the Apostle to ENDEAVOUR to keep the UNITY of the Spirit? How does this party-coloured Christianity agree with the scriptural account of "one body, one Spirit, one hope, one Lord, ONE FAITH, one baptism, one God and Father of all?"†

But "the most becoming part of churchmen is that of a kind and friendly co-operation with dissenters in all that relates to the moral and spiritual good of the population." Did not the scripture question here suggest itself to Dr. C., "Can two walk together except they be agreed?"‡ How can consistent and intelligent men, whether churchmen or dissenters, combine with their opponents for the promotion of the very objects on which they differ? A friendly feeling towards religious dissenters we have always cherished and advocated; but difference and agreement on the very same subject, is what we cannot understand. If a sense of Christian unity commends itself, as it must, to every really Christian mind, let that unity be sought in a scriptural and rational manner. Let the dissenters consider whether the points of separation are really worth the cost. Let them reflect on the certain

\* Acts iv. 32.

† Eph. iv. 3—6.

‡ Amos iii. 3.

effect of their example in countenancing and exciting still further schism in the church universal. Let them, for that peace of which every true Christian is solicitous, cast their trifling objections before the throne of Unity. Let them remember, too, that if concession is to be made at all, it must be by themselves, until the Convocation, the only constitutional authority which can alter our forms and internal economy, is restored to its legitimate powers.

We have here done with Dr. Chalmers. His name, not his argumentation, attracted our notice: and perhaps we ought to apologize to our readers for allowing even this to introduce into our pages the pitiable self-exposure of this celebrated person; and still more for volunteering a syllable of comment on what is its own most entire and eloquent refutation.

### SCRIPTURE CRITICISM.

Gen. iv. 26.

וְלִשְׁת בְּסִיחָהּ יִלְד־בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנֹּשׁ וְזו הוֹחַל לְקָרָא בָשָׁם  
: יְהוָה :

Kai tῶ Σῆθ ἐγένετο υἱός, ἐπωνόμασε δὲ τὸ ὄνομα αὐτοῦ, Ἐνώς· οὗτος ἡλπισεν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τοῦ Θεοῦ.

"And to Seth, to him also there was born a son; and he called his name Enos: then began men to call\* upon the name of the Lord."

MR. EDITOR,—The following interpretation of this passage occurred to me several years ago; and having looked in vain among the commentators for any suggestion, which would either confirm or refute it, I have reason to believe that it is new. Perhaps you will think it worthy of a place in your columns.

I remain, Sir, yours, &c.

A.

I. May not הוֹחַל be the preterite Hophal from the root יָחַל and signify, *hope* or *encouragement* was given?

II. May not ἡλπισεν be translated, *he was a cause of hope*?

If these interpretations be admitted, the Hebrew text and the Septuagint translation express the same sentiment, the former in a passive, the latter in an active form; namely, that the birth of Enos was a source of religious hope to the family of our first parents. The whole passage, beginning at the 25th verse, is this:—

"And Adam knew his wife again; and she bare a son, and called his name Seth:† for God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then (by his birth) encouragement was given } to call upon the he (his birth) gave encouragement  
name of the Lord." The upper line of the last clause being a literal translation of the Hebrew, and the lower of the Septuagint.

\* Or, to call themselves by the name of the Lord.

† Seth, that is, appointed, or, put.

Each of the postulates, which I have assumed as the basis of my interpretation, may afford matter of objection. Thus, with regard to the word הִחַל, it may be said that the root יָחַל is not used in the Hophal form; that is, it is not so given in the Lexicons: but what does this prove? not surely that the Hophal form of this root does not, nor ever did exist, but merely that the compilers of the Lexicons have all been ignorant of its existence. The formation of the word from the proposed root is perfectly regular; as may be seen by comparing it with any other verb of the same class, as יָדָה or יָסַף, which, in the preterite Hophal, make respectively הִיָּדָה and הִיָּסַף. But, as the passage before us is probably the only one in the Hebrew Bible, in which the Hophal form of יָחַל occurs, therefore a misinterpretation of this one text, by the derivation of the word הִחַל from a different root, would have the effect of banishing that form from the text of Scripture, and consequently from all the Lexicons which explain only scriptural words. When or by whom this misinterpretation was first introduced, it is now probably impossible to ascertain. If I may be allowed to hazard a conjecture, I should attribute it (for reasons which will appear evident before the close of these observations) to the influence of Jewish prejudices, at or immediately after the time of our Saviour's appearance. But, be that as it may, the authors of the Chaldee, the Syriac, the Vulgate, and all the subsequent interpretations which I have been able to consult, agree in deriving the word הִחַל, from the root חָלַל; though they are by no means unanimous in the meaning which they attach to the concluding clause of the sentence. The majority of interpreters adopt one or other of the meanings given in the English Version, and understand the passage as describing the avowed public worship of JEHOVAH by the family of Seth, in contradistinction to the idolatrous rites, which they suppose to have been about that time introduced by the descendants of Cain. Others arrive at nearly the same conclusion, though by a different route; for finding that חָלַל signifies "*to desecrate, or, profane that which is holy,*" they regard this text as recording in direct terms the first induction of idolatry. Plausible however as all this may be, and however learned may be the arguments by which these several interpretations have been defended, I cannot but think, (notwithstanding the charge of presumption, which I may incur in opposing my individual opinion to such an overwhelming host of authorities,) that these conjectures are all nothing to the purpose, and that the Septuagint alone points to the true derivation of the word and the real meaning of the passage.

But the translation which I propose of the Septuagint itself is also new, and may possibly give rise to an objection. By what authority do I translate ἐλπίζω, *to cause hope*? This objection, I feel persuaded, will be started by those persons only, who are not familiar with the peculiarities of the Septuagint version: for nothing is more common with its authors than to render the Kal and Hiphil forms of a Hebrew verb by the same Greek word, thus giving an active or

transitive sense to verbs, which the classical authors use only as neuter and intransitive. Thus, in the Septuagint, ζάω signifies either to live, or to preserve alive, to cause to live; βασιλεύω, to reign, or to make a king, to cause to reign; and many others. There can therefore be no reason why ἐλπίζω may not signify either to hope, or to cause hope, according as the context may require.

Assuming then, that there are no valid objections against the proposed translation, the only question which remains is, what meaning do I attach to the passage according to this mode of rendering it? I answer this question by another; What constituted the fundamental principle of religion, in the family of our first parents? Faith in the promised seed of the woman who should bruise the serpent's head. (Gen. iii. 15.) The inspired writer has distinctly recorded their expression of this faith, at the birth of their first son Cain, Gen. iv. 1.\* *I have gotten a man! even Jehovah!* and again at the birth of Seth, Gen. iv. 25, *God hath appointed me ANOTHER SEED instead of Abel, whom Cain slew.* These pious exclamations are precisely such as might be expected from the mother of the human race. And it can hardly be supposed that the birth of her first grandson would fail to call forth from every member of this holy family similar expressions of faith in that one promise on which all their hopes rested. The Holy Spirit, therefore, who has related the birth of that grandson, has marked also in one concise sentence, the religious hope and confidence which it inspired: *And to Seth, to him also there was born a son; and he called his name Enos: then were they encouraged to call on the name of JEHOVAH.*

BISHOP HEBER'S OBSERVATIONS UPON THE ALTAR,  
PULPIT, &c.

TO C. R. COCKERELL, ESQ.

*Lincoln's Inn, June 24, 1822.*

MY DEAR SIR,—I can assure you that I have not lost sight of your question, whether any grounds of objection are to be found in the canons or precedents of the Church, to such an arrangement of the communion-table, desk, and pulpit as you shewed me in your beautiful design for Lord Lansdowne's chapel; and I am happy to say that my subsequent inquiries have fully confirmed the opinion which I, in the first instance, expressed, that the custom of ascending to the chancel by a flight of steps, was at once most suitable to the public and decorous celebration of the service performed there, most consonant to the practice of Christian antiquity, and to the general arrangement of our Christian churches, before the puritans, and their dislike to every thing which favoured the name or notion of an altar, sank the communion-table to the level of the floor, and obscured it as much as possible with the pulpit and reading desk.

In the earliest Christian churches, and so far down as the seventh or eighth century, so far as I have been able to discover, the communion-table, and the steps which led to it, were the places whence all the principal parts of divine service were delivered. There was, in

\* Upon this text see Christian Remembrancer, Vol. X. pp. 383, 435, 567.

fact, nothing in those churches which properly answered to our notion of a pulpit. We find, indeed, toward the west end of the nave, and near the partition which separated it from the *northex*, or station of penitents, one, or sometimes two *tribunes*, or *ambones*, where the singers stood, and whence the deacons and other inferior officers of the church chanted the litany, introits, &c. But the presbyters and bishop were always seated in the chancel, and whatever *they* did was done from the altar or the steps, which were generally pretty numerous, so as to enable all the congregation to see what was going on. The chancel was in fact called *βῆμα*, from *ἀναβαίνειν*. And it is more frequently noticed that the Gospel was read, and the sermon preached there.

You will find this substantially the same account which Bingham has given (*Antiq. of the Christian Church*, Book VIII. c. 5, 6.) He is wrong, however, in supposing the *ambo* to have resembled a pulpit, inasmuch as it most certainly was a kind of gallery, capable of holding many persons, as is plain from the 59th canon of the Council of Laodicea, which speaks of the choristers going up there to sing. It answered, in fact, to our organ loft, and to the galleries for singers in modern Greek churches.

This arrangement is still accurately followed in Russia, where, except in very modern churches, pulpits are never seen; but the reader or preacher lays his book or MS. on a small moveable desk, like a music-stand, on the steps leading to the 'royal gate' of the *αἶγιον*.

The rules prescribed by the English Church in this particular, are, merely that a convenient pulpit, or preaching place, and desk, should be provided (without saying any thing as to their situation), and that the communion-table be railed in, and placed against the eastern wall of the chancel. But the chancel itself is ordered to be left "as in times past;" and it is very certain that all the old chancels, anterior to the reformation, were much elevated, and approached by many steps. Some instances of this kind still remain. That in the church of Tenby is, as I am informed, raised nearly ten feet above the nave. The altar in the Cathedral of Chester is approached by six or seven rather steep steps; and the same may be observed of the fine church of St. Mary's, Shrewsbury, and of that at Wrexham.

And when we consider that the most solemn and impressive part of our Liturgy is celebrated in this situation, it seems no more than natural and decent to give it as much elevation as we find necessary and convenient for other parts of the service. It is as fit that all the congregation should hear the commandments, as it is that they should hear the litany; as necessary that the Gospel should reach their ears as the sermon. Nor can I understand how the priest can be said to consecrate the elements "in the sight of all the people," when he is inclosed with pews higher than his head, and when a pulpit fifteen feet high is built up between himself and his congregation. Nor is there much decency or good sense in exalting the pulpit so greatly above the reading desk, as if preaching were a more important office than prayer, or the commentaries of men more valuable than the Scriptures themselves: and it is, therefore, noticed with approbation by honest Isaac Walton, in his life of Herbert, that this excellent



man, in the new church which he built at his own expense, had the pulpit and desk of the same height, and opposite to each other.

The truth is, that the time when the altars were depressed, and the pulpits exalted, was, as I have already noticed, when the puritans were in power. Several instances of their having done so, are mentioned by Walker, in his "*Sufferings of the Clergy*;" and it is probable that, on the restoration, the bishops acted with much wisdom in not returning immediately to the ancient custom, which so many were then disposed to consider as a remnant of popery. But I do not believe that any feeling of this kind now exists, either among members of the Church of England or dissenters; and I can hardly think that, in a new erection, any offence would be given by an arrangement at once so convenient and so elegant.

On talking over your plan with a friend, whose experience and good sense, as well as his knowledge of the history of our Liturgy, made me anxious for his opinion, he said, "The only difficulties which occurred to him were, that old and infirm communicants would find the ascent of so many steps inconvenient, and that the preacher would not be sufficiently elevated." The first of these objections might, I should think, be remedied either by making the stairs sufficiently easy, or perhaps by placing them within the communion rails, so that the priest only, and not his communicants, would have to ascend and descend. But the fact is, that even in the largest church, no great elevation would be necessary or desirable. Our modern pulpits are very much too high. We all know that sound ascends; and we therefore may easily understand why, in most London churches, though the galleries hear well, the aisles can hardly hear at all; and why, in order to remedy an evil of his own creating, the builder has usually had recourse to a sounding board, to beat the voice down again, an object which it answers very imperfectly. But, from repeated trials I have found, as a general rule, that an elevation of six feet above the floor of the church, is amply sufficient, and that at which the human voice is best heard by all parts of a large auditory. It is, in fact, nearly the height of the stage in most theatres, buildings of all others best calculated for the transmission of sound, and in the construction of which both sight and hearing are most studiously considered. On the whole, my impression is, that your plan needs only to be once tried to be very generally imitated; and that you have not only contrived an extremely convenient and picturesque arrangement of this necessary furniture of our churches, but that you have got rid of what I always considered the great deformity and inconsistency of a step-like edifice for preacher, reader, and clerk, with its back directly turned on those mysteries which are, or ought to be, in every church, the chief object of a Christian's reverence.

The best, however, and the only legitimate judge of such arrangements, is the Ordinary, to whom, by the rules of our Church, it belongs to determine where the communion-table, &c. are to be fixed in every place of worship; and if any doubt exists in your mind, or the minds of the trustees for the new church, I know no person on whose taste and judgment I could so implicitly rely, as the Bishop of London.

Believe me, dear Sir, ever most truly yours, REGINALD HEBER.



## REMARKS ON THE PRESENT STATE OF PROTESTANTISM IN FRANCE.

*(Extract from a Letter from Paris.)*

I WILL comprise the result of my inquiries into the state of the Protestant clergy in this country within as brief a space as practicable. There can be no doubt that numbers of Protestant pastors are anxious for a better state of things in a religious point of view ; but, unhappily, the means of accomplishing any amelioration are denied to the majority of them : they are destitute of books ; cut off from all intercourse with their brethren ; and their whole orthodoxy is limited to the scanty ideas which they contrived to pick up, none can tell how or where, some thirty or more years ago. It is of common occurrence to meet with a whole department of four hundred thousand souls under the charge of one single pastor : no wonder, therefore, that the few, who have any reading at all, should not have wandered beyond the unholy pages of their idol, *Voltaire*. Their religious food is supplied by occasional reports of Bible Societies, or a pious tract or so, doled out to them, at far and wide intervals, in bundles for chance distribution. I learn, however, with much gratification, that, in those parts where the members of the Protestant community are in a less isolated state, particularly in Languedoc, congregational associations have been formed : this can scarcely fail to afford a convenient opportunity for promoting harmony of views in theological matters. One of the principal associations of this nature, I mean that established at Nismes, has printed certain of its statutes, and from these I collect what follows :—All the clergy, candidates for orders, and students of theology, who desire to take part in its proceedings, meet at Nismes three times a year, and, after opening their assemblies with a short prayer, confer upon some point brought forward at the preceding sitting : on this point each member present is called upon to express his opinion in succession. No resolutions are put or adopted, their only object being mutual instruction, and an unreserved interchange of sentiments. The signatures, which are subjoined to these statutes, are of the most heterogeneous complexion : Methodists figure in equal numbers on the same page with Arians and Socinians. This is a proof that toleration, at least, has made some progress amongst them ; but it holds out a warning that none but general and unimportant questions are likely to come under discussion. I observe, among other subjects of debate, that one of these meetings at Nismes sat in judgment on the advantage or disadvantage of extemporary preaching ; another touched upon the benefit or prejudice resulting from conventicles ; whilst a third took higher ground, and argued over the subjects which were fitting to be broached from the pulpit. The number of meetings is so confined that it is not possible their influence should reach the sphere of domestic life but at a very measured pace ; and it is easy to foresee that, unless a more than common spirit of peace and love pervade them, they must speedily fall to the ground. An instance, in proof, has occurred at Vaunage, in the department of the Gard, where most of the clergy are Methodists, and the association took upon itself to assume the character of a

convocation. On this occasion articles of belief were propounded, and candidates who presented themselves for ordination were required to go through certain examinations, with a view to prove their orthodoxy: fertile subjects these for the clashing and conflict of the members' opinions. Now, as the number of members was unlimited, and every strange face was entitled to admission, it so happened that, at one sitting, the doctrine of predestination was adopted by a considerable majority; but, at the succeeding one, the vanquished party having mustered their distant adherents, the subject was again brought upon the carpet, and, after being canvassed and twisted in every direction, was at last—*anathematized and scouted* by as great a majority as had previously *eulogized and sanctioned* it!

This wretched state of things is aggravated by the total want of any monthly or other publication, which might serve as a rallying point for men of sound and rational views. Coquerel's "*Revue Protestante*," even if its editor were not a man to whom theological studies and foreign lore are *terræ incognitæ*, has no one fixed religious principle about it; and the "*Religion et Christianisme*," edited by Vincent of Nîmes, concerns itself more for the religious wants of the vulgar, than the intellectual necessities of the educated class of society. In short, what remains among the '*pia desideria*' of Protestant France, is a Christian Journal, having the vitality of religious learning for its base; and, in its conduct, combining perspicuity and intelligibility with that single-heartedness and intrepidity which, under Providence, carries a righteous cause to a happy consummation.

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#### REV. ZACHARIAH MUDGE'S MONUMENT.

THE ancient church of St. Andrew, Plymouth, has lately been adorned by a master-piece of Mr. Chantrey's chisel, erected there under the artist's personal superintendence. It is a monumental bust of the REVEREND ZACHARIAH MUDGE, from a picture by SIR JOSHUA REYNOLDS. Of three portraits which Sir Joshua completed of his friend, this (painted in 1766) was the last, and universally allowed to be the best. The expression of deep contemplation which distinguishes it, and obtained for it the appellation of "the intellectual picture," has been transferred to the marble, with admirable effect, by the sculptor's unrivalled hand. The inscription on the pedestal is short and simple.

ZACHARIAH MUDGE,  
 PREBENDARY OF EXETER,  
 AND VICAR OF  
 SAINT ANDREW'S, PLYMOUTH,  
 BORN 1664, DIED 1769.  
 IN PRIVATE LIFE  
 HE WAS AMIABLE AND BENEVOLENT;  
 IN HIS MINISTRY  
 FAITHFUL, ELOQUENT, AND PERSUASIVE;  
 DISTINGUISHED FOR KNOWLEDGE  
 AMONG THE LEARNED;  
 AND FOR TALENT  
 AMONG MEN OF SCIENCE.

A striking delineation of Mr. Mudge's character, from the pen of his intimate friend Dr. Johnson, appeared in the London Chronicle of the 2d May, 1769, to which concurrent testimony is borne in Boswell's *Life of Johnson*, Vol. IV. p. 82, and in Mr. Northcote's *Life of Sir Joshua Reynolds*. His talents, his attainments, and his Christian graces were, also, eloquently described from the pulpit, to his sorrowing parishioners, on the Sunday following his decease, in a sermon by the Rev. John Gandy, his curate, and successor in the vicarage of St. Andrew's, to whose kindred spirit a cordially intimate intercourse of many years had afforded the best opportunities of appreciating the moral and intellectual character of the friend whom he delighted to honour. We the more readily give, below, some passages from this sermon, as the record of a competent judge, because in a recent work,\* of somewhat more pretensions than a mere pert self-sufficiency, Mr. Northcote is (strangely enough) made the organ of sentiments respecting Mr. Mudge very different from those expressed in his own avowed publication, "*The Life of Sir Joshua Reynolds*."

*Passages from a Sermon preached 9th April, 1769, by the Rev. John Gandy, on the occasion of his predecessor's death.*

"And here, I cannot resist the inclination I feel, to pay a small tribute to the memory of your late most worthy pastor. It is impossible that the subject I have been treating ('Let me die the death of the righteous,') should fail of bringing him to your minds; and I doubt not you have already guessed with what intention I chose it. The intimate and unreserved friendship with which I was honoured by that excellent man, and which, indeed, for some years has made one great happiness of my life;—this, together with the relation I have borne to him in a public capacity, seems to call more especially on me thus publicly to recollect his virtues.

"His character was, indeed, rendered truly amiable and respectable by an union of the best qualities of the head and heart. His understanding, naturally vigorous and comprehensive, was enlarged and disciplined by study and contemplation. Well versed in every necessary branch of learning, and nicely skilled in the original languages of the Sacred Writings, he bent himself, almost wholly, to the work he was so well fitted to undertake, and to which the obligations of his profession very happily led him. The Testimonies of God were, indeed, his delight and his counsellors, and in the latter years of his life were scarcely ever out of his hands. Hence, his profound knowledge in the doctrines as well as duties of religion, which, in these matters, made his authority almost decisive. The public already enjoy some fruit of his learned labours in the elucidation of the Holy Scriptures; and it were much to be lamented, by all that wish well to the interests of piety and good learning, if any production of so much genius should be lost to the world.†

\* Hazlitt's *Conversations with Mr. Northcote*.

† Mr. Mudge translated the *whole* of the Hebrew Bible, the manuscript of which was lent to a clergyman, and—*lost!* a misfortune which almost gives to the above expression a character of unconscious prophecy. He is also the author of "*Sermons*;" "*An Essay towards a New Translation of the Psalms*," and other works highly esteemed by the learned and the good.

"The retirement of the closet, sometimes unfriendly to the growth of social virtues, and apt to spread a rust over men of recluse lives, served only to polish and humanize this most excellent man, and more completely qualify him for the offices and enjoyments of society. He did not wrap himself up in a vain self-sufficiency, but was industrious to impart every discovery of truth, and make others as wise as himself;—not dealing out his knowledge, drop by drop, with the niggardliness and jealousy of a little mind,—but, as from an abundant fountain, pouring it forth with a generous profusion where he saw a capacity for receiving it, and with an energy that always made it sink deep into the mind. Thus, in private life, he omitted no convenient opportunity of showing the loveliness and necessity of religion and virtue, with the warmth of a zealous votary to both. As a public preacher he enforced (as you all well know, who have so long listened to him with pleasure, and, I doubt not, with infinite advantage to your eternal interests),—as a public preacher, he enforced those great truths which he so perfectly understood, with an animated, manly, and most unaffected eloquence. Equally removed from bigotry and insipid indifference, he was steady in his own principles, and indulgent to other men's. Learned without arrogance,—a critic without asperity,—a genius without the pride of parts,—it is no wonder that his conversation was universally coveted as the certain source of instruction and entertainment. Who ever felt uneasy in his presence? Who was ever oppressed or insulted by his superiority of genius or learning? Who remembers an illiberal contradiction to have fallen from him—or a mortifying expression that might raise a blush in the face of youth or modesty? His candour and indulgence were, indeed, as great as his talents:—he made the most of every little attainment,—magnified every trifling grace,—rejoiced in every hopeful promise; if there was any virtue—any praise—in persons of whatever age, or degree, or understanding, or abilities,—it was nourished by his liberal commendation. The truth is, he wanted no addition to his own, and therefore was never inclined to detract from the merit of other men. His virtue and wisdom, however eminent (and they were most eminent), had none of that unamiable austerity which has so often brought discredit upon both. He knew too well the difficulty of being wise and good, to refuse allowance to the weakness and infirmity of mankind. Thus, influenced by the most ingenuous and liberal sentiments, and watchful over himself to detect the insinuation of every unamiable habit, years came upon him without their vices, and his very advanced age was adorned with all the cheerfulness, the candour and liberality of youth. His growing infirmities, that seemed to lead apace to that labour and sorrow which naturally belong to his time of life, never betrayed him into petulance, nor divested him for a moment of that complacency which he had learned in the school of religion: for, convinced that *the universe, and every single part of the universe, is under the immediate care of a Being of perfect wisdom and perfect goodness, and that the great scheme of providence is so ordered as to include within it all possible good to every individual of the creation*, he did not suffer this grand opinion of his to rest in a useless and ineffectual speculation,—but made it the rule of his life. He was not only convinced

that he ought to be satisfied with every dispensation of providence, but he *was* satisfied; and the fruit of this persuasion was visible in the admirable serenity of his mind:—neither anxious for life, nor afraid of death, he had long given himself up to the supreme Disposer of all events, having subdued the reluctances of corrupt nature which dictates an indecent competition between our will and the will of God. By a sudden death, it pleased God to spare him, indeed, the pain of further trial,—but at the same time, I doubt not, he lost the glory of being exemplary in the last stage of life, as he had been in the progress of it. It was, I believe, his wish so to die—and *he* might be allowed to wish it; for, such was the tenour of his life, that no death could be sudden to him in the view of religion. If the constant improvement of his talents—the sincerest love of God and zeal for his glory—the firmest persuasion of the truth of the Gospel, and an exemplary though unostentatious practice of the duties of it—and the warmest and most comprehensive charity, can qualify a man for the enjoyment of heaven,—he is, where he firmly trusted he should be, in the bosom of his Redeemer. We may well be allowed to mourn our loss;—it were strange, indeed, if we did not;—for where again shall we find so much learning tempered with so much wisdom, and adorned with so many graces of social virtue? But it is for ourselves only that we must weep, and not for him, for he is in everlasting peace.”

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THE "CHRISTIAN OBSERVER" ON THE "CHRISTIAN  
REMEMBRANCER."

THE editor of the *Christian Observer* has, in his last Number, asserted a doctrine somewhat startling, and which he would be surprised to see applied to his own periodical, viz. that Editors are responsible for every syllable written by their correspondents. That they are, to a certain degree, responsible, we fully allow; they are bound to close their pages against all matter offensive to religion, morality, and decency: and any communication deficient in these respects would justly open them to censure. There may be other cases,—for it is not our present business to settle the limits of our editorial accountability,—in which we could not reasonably complain if the public should visit on our heads the errors of our correspondents. But such, we submit, is not the case, in the instance selected by the editor of the *Christian Observer*, for the fulmination of his terrors against us. A correspondent, signing himself "E. B." in our number for October last, calls the attention of the public to "the assumption of the title of 'Reverend' by dissenting teachers." In his letter he frequently alludes to the laxity of ecclesiastical principle which characterizes the *Observer*, and contrasts this quality with the profession of that publication, that it is "conducted by members of the Established Church." We are not obliged to say whether or not we agree in every iota of our correspondent's observations. All that we affirm is, that his communication was one of that nature for which we ought not to be made responsible; it was, indeed, controversial, and might have admitted a reply in our own pages; and we could not, of course, be answerable for the opinions of both sides. At any rate, our correspondent has been very

fair; for he has given *references* throughout, so that such as take an interest in the question may form their own conclusion on the validity of his arguments.

The Christian Observer, therefore, will not draw us into the lists of controversy, in behalf of one for whom the laws of literary warfare have never made us surety. It was natural enough that the editor of that publication should repel the allegations of E. B.; and had he contented himself with so doing, we should have left the whole affair in the hands of our correspondent. But as the Observer chooses to shift the fair ground of the lists, and not only to run at us, as though we were bound to be champions of E. B., but also to attack us on independent reasons, we suppose he will compel us to break a lance with him.

The Observer is, in our opinion, too experienced a tactician to be ignorant that we could not, in fairness, be answerable for the opinions of E. B.; but these afforded him what he thought a favourable opportunity for the introduction of a subject, on which he wished to engage us by an apparent contrast, which, with some readers, might have the effect of an argument. He charges us, after having, through our correspondent, affected much zeal for episcopacy, with having openly approved and encouraged an act of canonical insubordination; the letter of the Vicar and Curate of Trinity, Coventry, to their diocesan, on his intention of presiding at the Coventry Bible Society.

Our readers may remember that, when we inserted this letter, we left it, as we ourselves expressed it, "*without note or comment*, to the consideration of every true Churchman." We expressed neither approval nor disapprobation; nor was our motive to draw attention to the conduct of the gentlemen who wrote it, but rather to the effects of the Bible Society's constitution, as evinced in the fact that it had been the means of creating disunion among Churchmen in an important instance. But on the present occasion it would be injustice to conceal the truth, that we believed every true Churchman would be pleased with the manly but most respectful manner, in which the gentlemen in question acquitted themselves in a situation of great difficulty. Will our readers believe that we are accused of commending a letter "bidding defiance" to a Bishop? We intreat them to re-peruse the document, and see wherein it in the slightest degree approximates to any thing of the kind. "Mr. Hook and his Curate," says the Observer, "threaten the Bishop that if he *presumes* to preside at the Bible Society at Coventry, they will render him obnoxious to the censures of his parishioners." This is a very gross misrepresentation. The remonstrants never use such language as, "if the Bishop *presumes*;" and what follows is no threat whatever, but a simple description of what they honestly believe will be the effects of the Bishop's countenance of the motley meeting. "Your Lordship compels us," say they, "in self-defence, to state, to those persons committed to our charge, what our reasons are for declining to support a society at which our Bishop presides. If we fail to convince them that we are right, we shall expose ourselves to their contempt, and our ministrations will become ineffectual; if, on the other hand, we succeed, we shall do what is equally to be deprecated, by rendering our Bishop obnoxious to their censures."



The remonstrants are next charged with the assumption of "the most lordly tone." We again entreat our readers to re-peruse, and we assure them they will find nothing of the sort. On the contrary, the remonstrants "respectfully represent,"—"earnestly request,"—"seriously and solemnly entreat and implore."—Is this "lordly?" Could more respectful language have been used by the editor of the *Christian Observer* himself? Or has his quotation from Quintilian put him out of taste with ordinary addresses to episcopacy?

As to the *Observer's* attack on the remonstrants for "praying to God to send him [the Bishop] a wise decision on the subject," it is what we do not understand. What! are our Bishops above the prayers of their clergy? The compilers of our Liturgy thought not so, when they directed the most unlettered peasant to pray that it would please God "to illuminate all Bishops with true knowledge and understanding." If it be presumption for a clergyman to suppose that his diocesan can be any the better for "wisdom that cometh from above," we confess that we must, after all, yield the palm of high church principle to the *Christian Observer*.

We are also most unjustly charged with "checking temperate argument, after the fair opening we have given for a calm discussion" of the points at issue between our contemporary and ourselves, in what he is pleased to call our "candid and handsome review" of his *Family Sermons*. We have no wish to impose any such check. The critique to which he alludes is evidence of our impartial feeling; and he may be sure that we shall ever be as forward to praise and to recommend his sermons, as we shall to condemn many principles and practices which, unhappily for the peace of the Church, find countenance in his miscellany. To correspondents we are open, and they sometimes censure us as well as the *Observer*; but we must enter our most positive protest against being arraigned by our contemporaries, for every argument and every allegation which we may not deem it advisable to exclude from this miscellany. For what we write in our behalf we are accountable, and are ready to reckon whenever the account is demanded.

\* \* We have just received a letter from E. B. on this subject, which shall be noticed.

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### HYMN,

FOR THE SECOND SUNDAY IN ADVENT.

(See the Gospel for the Day.)

#### SEMI-CHORUS.

Son of Man, who cam'st to save  
Erring flesh from guilty grave!  
Mighty signs in heaven and earth  
Told the tidings of thy birth!  
Son of God,—once more to come,  
Our days of good and ill to sum,—  
What the signs when Time shall die?  
What the marks of judgment nigh?

#### SEMI-CHORUS.

The sun shall fade in utter night,—  
The moon withdraw her wonted light,—  
The stars shall fall,—the earth shall  
quake,—  
The dark unfathom'd ocean shake!  
Then the final trump shall ring,  
Then descend th' Eternal King,  
(To Him all might and glory given)  
Riding on the clouds of heaven!



## CHORUS.

Saviour of the world! to thee,  
 Stooping low, we bend the knee!  
 Boding signs, and tokens clear  
 Tell us that the hour is near.

Death steals on with rapid pace;  
 Swiftly flies our day of grace.  
 Cleanse the heart, and purge the eye,—  
 Then is our redemption nigh!

St. Abbs.

P. R.

## MONTHLY REGISTER.

## BARBADOS.

## CODRINGTON COLLEGE.

It has been our happiness to witness many interesting and auspicious events since the important concerns of religion in this portion of his Majesty's dominions have been under the fostering care and superintendence of the zealous and indefatigable Lord Bishop of the diocese. The earnest labours of his Lordship to spread far and wide the inestimable blessings of the gospel—the warm interest he has ever evinced in the spiritual and temporal welfare of the immense population of souls committed to his charge,—and especially the arduous and persevering exertions he has made to encourage and promote the instruction of youth, are circumstances so well known to all, that it would be a work of supererogation in us now to enlarge upon them. Every friend to religion—God's best gift to man—every true patriot, must rejoice at the good which has been effected, and should pray fervently for the continuance of a heavenly blessing on the labour of all those who devote their time and talents to the furtherance of christian doctrine, and the encouragement of christian practice. And what a debt of gratitude is due to the memory of that great and good man, General Christopher Codrington, who, as brave a soldier in the field in the cause of his king, as he was a zealous soldier in the cause of the "Great Captain of our salvation," provided, out of the wealth which Providence had blessed him with, the means for raising up, in successive generations after him, in his beloved native country, men, qualified by religious and moral culture, for performing, in the faithful manner that he did, the important duties of christians and patriots. That the benevolent

intentions of the illustrious founder of the college have not yet been fully accomplished, is an unpleasant subject, of which we will take no retrospect while our heart is now full to overflowing with a feeling of joy and gratitude for the blessing which our country at least partially derived from an institution, which, while it existed as a mere classical school, sent out, from its venerable walls, many men whose talents and characters have shed a lustre on their native island, but is now, thanks to the unwearied exertions of the Lord Bishop, opened on the regular plan of a college, and bids fair, from *his* valuable superintendence as the Visitor, and from the high character of the Principal and Professors, to reach a lofty eminence as a seat of learning.

We proceed to a brief description of the very interesting and truly gratifying ceremony of the 9th of September.

At about half-past twelve o'clock, the Right Rev. the Visitor, the Rev. the Principal of the College, and the Rev. the Tutor, in their robes, accompanied by his Excellency the Governor, and preceded by the young gentlemen exhibitors in their academical costume (caps and gowns), and by the Venerable the Archdeacon and clergy of the island, entered by the eastern door of the hall. The Governor, the Bishop, the Archdeacon, the Principal, Rev. J. H. Pinder, the Tutor, Rev. E. P. Smith, and Dr. Maycock, Medical Professor, took their seats on a raised platform at the west end of the room. Behind them were the ladies. On the left, the Students; on the right, several Members of his Majesty's Council and of the House of Assembly. There were also present, the Hon. the

Speaker of the Assembly, the Hon. the Attorney and Solicitor Generals, who, with the Governor and President of the Council, have hitherto been *virtute officii* governors of the College; Forster Clarke, Esq. the faithful and able attorney of the Society in England, Trustees of the Foundation, Mr. Hinkson, the judicious and humane manager of the properties, and a large assemblage of gentlemen from various parts of the island, and several officers of his Majesty's army. Immediately after entering the hall, the following prayers were read by the Lord Bishop :

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in this and every other work begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

O Lord God Almighty, who callest all things into being, whether in heaven above, or in the earth beneath, and rulest all things by thy power, and preservest all things by thy providence, and givest to every undertaking of men that end which is most agreeable to thine unerring wisdom, we bow before thee in all humility and in much thankfulness of heart, for that thou wast pleased to put it into the mind of thy servant Christopher Codrington to bequeath such abundant means for the foundation of this Institution, and to confide the ordering thereof to a society of wise and good persons: we thank thee for thy preservation of it for so many years under great difficulties, and, at one period, almost overwhelming distress: we thank thee for having, at that period, raised up another individual\* to restore its exhausted means by his judgment, assiduity, integrity, and generosity: we thank thee for having at length enabled the Society to place the Institution on a plan more conformable to the will of its founder, and more available, under thy blessing, to the ministry of thy dear Son.

Without thee, Lord, we can do nothing: we acknowledge thy past mercies; we confess our own weakness, and implore the aid of thine almighty Spirit.

Grant unto all who now or hereafter shall be called to rule within these walls, that, joined together in the same mind and in the same judgment, they may govern with firmness, moderation, and equity;

may instruct with faithfulness, reprove with meekness, encourage with cheerfulness, and watch over the spiritual and temporal welfare of their charge with the devotedness of men that must give an account unto thee. Grant unto all who shall come hither to study thy holy word, and make themselves, through thy grace, able ministers of the New Testament, that they bring with them teachable hearts, well-regulated minds, and an eager thirst after wisdom.

May the gospel of thy dear Son be taught here in all its purity and fulness, and practised in all integrity of thought, and word, and deed. May thy will be the motive to every action, and thy law the end of all study: that so, gathering the fruits of knowledge from every branch of human and divine literature, both he that teacheth, and he that is taught, may lay their stores at the foot of the cross, to be employed to thy glory, and in the service of their fellow-creatures.

Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

Our Father which art in heaven, &c. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The Rev. the Principal then read the following extract from the will of General Codrington:—

*Extract from General Codrington's Will, dated 1702-3.*

He gives and bequeaths his two plantations in the island of Barbados, and part of the island of Barbuda, to the Society for the Propagation of the Christian Religion in Foreign Parts, erected and established by his late good master, King William the Third; and desires that the plantation should continue entire, and three hundred negroes at least always kept thereon: and a convenient number of Professors and Scholars maintained there, who are to be obliged to study and practise physic and chirurgery, as well as divinity; that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunities of doing good to men's souls whilst they are taking care of their bodies; but the particulars of the constitution he leaves to the Society, composed of wise and good men.

\* John Brathwaite, of Three Houses, in the island of Barbados, 1782.

Then the notice of the examination which had been publicly made known through the papers of the several islands, (a copy of which was given in the Remembrancer for July, p. 451.)

The Bishop then explained in the most satisfactory manner the nature of the examination of the young candidates for exhibition at the College, and spoke in the highest terms of commendation of their zeal and diligence, and of the respectable progress which they had made in the various branches of learning in which they had been very carefully examined. His Lordship also informed the meeting of a very pleasing and gratifying circumstance, that of a donation from Col. Wilson, member for the county of York, some years ago, which had now accumulated, with interest, to about 200*l.* sterling, which would provide an annual prize for some deserving competitor in the race of learning at the College. His Lordship then read the names of the candidates, who at the close of the examination for exhibitions on the Codrington Foundation were arranged in their classes according to their respective merits, and stand thus on the list:—

FIRST CLASS.

Jackson,  
Skeete,  
Barclay,  
F. R. Brathwaite,  
SECOND CLASS.  
Anton,  
Pearn,  
Sealy,  
Grant,

These, standing first on the list, were appointed to the eight Exhibitions in the nomination of the Bishop.

Barrow,  
J. H. Gittens,

These, standing next on the list, were nominated by the Civil Authorities, who have hitherto acted as Governors of the Institution.

THIRD CLASS.

D. Gittens,

Musson,

Nominated by the Civil Authorities, who have hitherto acted as Governors of the Institution.

Mills,  
Redwar,  
Hobson,  
Garland,  
J. A. Gittens,

Beckles,

Bascom.

(Signed)

{ Nominated by the Civil Authorities, who have hitherto acted as Governors of the Institution.

J. H. PINDER, A.M.  
E. P. SMITH, B.A.

His Lordship then stated, that the prize for the best oration in praise of General Codrington, had been adjudged to Mr. Kyd Bishop Skeete. Mr. Skeete then ascended the rostrum, and recited the oration. It is very gratifying to us to say that the view which the young gentleman has taken in this essay of the character of the illustrious founder of the College, and of the extensive benefits which will in all probability be diffused through the West Indies by the Institution, indicates the possession of talents of a high order, and gives very satisfactory proof that he knows how to apply those talents.

The business of the day being concluded, the company adjourned to the Principal's house, and partook of a handsome cold collation.

Besides the Exhibitioners, several gentlemen were admitted as Commoners, who had passed a good examination, and who will pay a moderate sum for their board, being allowed rooms, and to receive all the benefits afforded by the Institution. The Bishop stated that the expenses of such would be very moderate, not exceeding 40*l.* sterling per annum, but probably coming short of it.

BRIDGE-TOWN.

Tuesday, August 31, 1830.

On Saturday last we had the pleasure of witnessing on Brighton estate, the property of Conrade Pile, Esq. the commencement of another building to be dedicated to the worship of God, and to be called St. Luke's Chapel. About twelve o'clock his Excellency the Governor, attended by Major Bridgman and Captain Atherley, the Lord Bishop of the Diocese, the Venerable the Archdeacon, the Rector of the parish, the Rev. W. L. Pinder, with several other members of the clergy, and gentlemen of the laity, proceeded from the

residence of Mr. Pile to the spot, and after the reading of a Psalm by the Rev. the Rector, and devout prayers offered up by the Lord Bishop for the Divine blessing, his Excellency the Governor went through the usual form of laying the corner stone. On the conclusion of the ceremony the young negroes of the estate sung, in a very pleasing and impressive manner, that beautiful composition, the Hundredth Psalm.

The chapel is to be built by private subscription; and from the liberal manner in which it has commenced, we can feel no doubt of its being soon completed. The land is given by Mr. Pile, who also contributes handsomely in money, and in material, and labour. The spot chosen for the erection of the sacred edifice, is one of singular beauty, on a healthy elevation, and commanding a very extensive view of the surrounding country.

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## POLITICAL RETROSPECT.

On the 2d of November his Majesty met his Parliament, and addressed them as follows:—

My Lords and Gentlemen,—It is with great satisfaction that I meet you in parliament, and that I am enabled, in the present conjuncture, to recur to your advice.

Since the dissolution of the late parliament, events of deep interest and importance have occurred on the continent of Europe.

The elder branch of the House of Bourbon no longer reigns in France, and the Duke of Orleans has been called to the throne by the title of King of the French. Having received from the new sovereign a declaration of his earnest desire to cultivate a good understanding, and to maintain inviolate all the engagements subsisting with this country, I do not hesitate to continue my diplomatic relations and friendly intercourse with the French court. I have witnessed with deep regret the state of affairs in the Low Countries. I lament that the enlightened administration of the King should not have preserved his dominions from revolt, and that the wise and prudent measure of submitting the desires and the complaints of his people to the deliberations of an extraordinary meeting of the States General, should have led to no satisfactory result. I am endeavouring, in concert with my allies, to devise such means of restoring tranquillity, as may be compatible with the welfare and good government of the Netherlands, and with the future security of other states.

Appearances of tumult and disorder have produced uneasiness in different parts of Europe; but the assurances of a friendly disposition, which I continue to receive from all foreign powers, justify the expecta-

tion, that I shall be enabled to preserve for my people the blessings of peace.

Impressed at all times with the necessity of respecting the faith of national engagements, I am persuaded that my determination to maintain, in conjunction with my allies, those general treaties, by which the political system of Europe has been established, will offer the best security for the repose of the world.

I have not yet accredited my ambassador to the court of Lisbon; but the Portuguese government having determined to perform a great act of justice and humanity, by the grant of a general amnesty, I think that the time may shortly arrive, when the interests of my subjects will demand a renewal of those relations which had so long existed between the two countries.

I am impelled, by the deep solicitude which I feel for the welfare of my people, to recommend to your immediate consideration the provisions which it may be advisable to make for the exercise of the royal authority, in case that it should please Almighty God to terminate my life before my successor shall have arrived at years of maturity.

I shall be prepared to concur with you in the adoption of those measures which may appear best calculated to maintain unimpaired the stability and dignity of the crown, and thereby to strengthen the securities by which the civil and religious liberties of my people are guarded.

Gentlemen of the House of Commons,—I have ordered the estimates for those services of the present year for which the last parliament did not fully provide to be forthwith laid before you; the estimates for the ensuing year will be prepared with that strict regard to economy which I am determined to enforce in every branch of the public expenditure.

By the demise of my lamented brother, the late king, the Civil List revenue has expired. I place without reserve at your disposal my interest in the hereditary revenues, and in those funds which may be derived from any droits of the crown or Admiralty, from the West India duties, or from any casual revenues, either in my foreign possessions, or in the United Kingdom.

In surrendering to you my interests in revenues, which have in former settlements of the Civil List been reserved to the crown, I rejoice in the opportunity of evincing my entire reliance on your dutiful attachment, and my confidence that you will cheerfully provide all that may be necessary for the support of the civil government, and the honour and dignity of my crown.

My Lords and Gentlemen,—I deeply lament that in some districts of the country the property of my subjects has been endangered by combinations for the destruction of machinery, and that serious losses have been sustained through the acts of wicked incendiaries.

I cannot view, without grief and indignation, the efforts which are industriously made to excite among my people a spirit of discontent and dissatisfaction, and to disturb the concord which happily prevails between those parts of my dominions, the union of which is essential to their common strength and common happiness.

I am determined to execute, to the utmost of my power, all the means which the law and the constitution have placed at my disposal for the punishment of sedition, and for the prompt suppression of outrage and disorder.

Amidst all the difficulties of the present conjuncture, I reflect with the highest satisfaction on the loyalty and affectionate attachment of the great body of my people. I am confident they justly appreciate the full advantage of that happy form of government under which, through the favour of Divine Providence, this country has enjoyed, for a long succession of years, a greater share of internal peace, of commercial prosperity, of true liberty, of all that constitutes social happiness, than has fallen to the lot of any other country of the world. It is the great object of my life to preserve these blessings to my people, and to transmit them unimpaired to posterity; and I am animated in the discharge of the sacred duty which is committed to me, by the firmest reliance on the wisdom of parliament, and on the cordial support of my faithful and loyal subjects.

Their Majesties having signified their intention of honouring the Cor-

poration of London with their presence at the civic festival on the 9th, the most splendid preparations were made for their reception. The public curiosity to see, and desire to welcome, the Sovereign and his consort, were raised to the highest pitch, when it was suddenly announced, in a letter from the Home Secretary of State to the Lord Mayor, that the King, apprehensive that advantage would be taken of his presence to create a tumult and confusion dangerous to the property and lives of his subjects, had determined to postpone his visit to his loyal citizens of London.

The depression occasioned by this disappointment, could only be exceeded by the alarm and dismay excited by the official announcement of causes of apprehension which reached even to royalty itself, and to the person of a monarch most popular and beloved. The terror of the nation was further confirmed by orders immediately to strengthen the fortifications of the Tower of London; and detachments of infantry and artillery, which increased the garrison of that place to one thousand four hundred effective men, were marched in without delay; and the precautions generally adopted by a fortress in a state of actual siege were resorted to, whilst the troops in the neighbourhood of the metropolis were drawn nearer to it, and by forced marches.

The anxiety with which the nation looked forward to the moment when ministers should state the grounds of all this alarm was most intense; and when it arrived, never did fear more fully give way to disappointment and disgust. The mountain truly brought forth a ridiculous mouse. In the Lords the Duke of Wellington, and in the Commons Sir Robert Peel, read a letter, privately communicating what every body knew, that there were in the country desperate and abandoned characters ready to take advantage of any occasion that might offer to create disorder, that it might happen that an attack might be made upon his Grace on his way to the City, and recommending him to be prepared for it. His Majesty's ministers, in their places in Parliament, did not blush to confess, that upon this weak, but certainly

well-meant document, supported by certain anonymous communications, without employing any of those means for ascertaining the truth of the threatened dangers, and which men in their exalted stations have so fully at their command, they had deprived the King of the pleasure and satisfaction of meeting a large body of his loyal subjects, these last of an opportunity of shewing their loyalty, and how richly they deserved his royal confidence, filled the whole country with alarm, and declared before all Europe, that a nation the most brave, moral and loyal of any on earth, was as ripe for tumult, rebellion and revolution, as the corrupt subjects of the oppressive and demoralized states around them.

Conduct so imbecile would have shaken the confidence of the nation in any administration, but to that of the Duke of Wellington it has proved a death stroke. The duplicity of the conduct of the leader, and the base dereliction of principle in his colleagues, on the Roman Catholic Question, had excited in the nation a feeling of distrust which had been cherished by several subsequent measures; and the supposed warlike tone of the King's opening speech in parliament, together with some unpopular and quite uncalled-for declarations in the house, had raised

this to such a pitch, that it was quite evident that the ministerial power was rapidly declining, both within and without doors. A motion, on the Civil List, brought forward on the 15th, was opposed by Sir Henry Parnell and others; and when the house (437, members present) divided, there was a majority of twenty-nine against the Ministers, who on the day following announced that the King had graciously accepted their resignation.

If any measures could have encouraged riot and disorder, those adopted on this occasion would have done so; but the fact proves that no real ground of alarm existed. Some contemptible efforts to disturb the peace of the metropolis were made by the knaves and vagabonds who live by plunder, and will ever be found in every populous city. One attempt of a pupil from an atheistical-political school was of a different kind—he was secured, and his followers, who were mostly of the preceding class, dispersed by the police, whose moderate but active conduct during this season of invited tumult deserves great praise.

His Majesty has been pleased to intrust the formation of a new Ministry to Earl Grey, by whom it has been arranged as follows:—

Earl Grey . . . . .	<i>First Lord of the Treasury.</i>
Lord Brougham . . . . .	<i>Lord Chancellor.</i>
Marquis of Lansdowne . . . . .	<i>President of the Privy Council.</i>
Lord Durham . . . . .	<i>Privy Seal.</i>
Viscount Melbourne . . . . .	<i>Secretary of State for the Home Department.</i>
Viscount Palmerston . . . . .	<i>Secretary of State for Foreign Affairs.</i>
Viscount Goderich . . . . .	<i>Secretary of State for the Colonies.</i>
Viscount Althorpe . . . . .	<i>Chancellor of the Exchequer.</i>
Sir J. Graham . . . . .	<i>First Lord of the Admiralty.</i>
Right Hon. C. Grant . . . . .	<i>President of the Bd of Control for East Indian Affairs.</i>
Lord Auckland . . . . .	<i>President of the Board of Trade, and Master of the Mint.</i>
Lord Holland . . . . .	<i>Chancellor of the Duchy of Lancaster.</i>
Marquis of Anglesea . . . . .	<i>Lord Lieutenant of Ireland.</i>
Duke of Richmond . . . . .	<i>Postmaster General.</i>
Earl of Albemarle . . . . .	<i>Master of the Horse.</i>
Marquess of Wellesley . . . . .	<i>Steward of his Majesty's Household.</i>
Mr. R. Grant . . . . .	<i>Judge Advocate General.</i>
Hon. Agar Ellis . . . . .	<i>First Commissioner of the Woods and Forests.</i>
Lord J. Russell . . . . .	<i>Paymaster General of his Majesty's Forces.</i>
Hon. E. G. S. Stanley . . . . .	<i>Secretary of State for Ireland.</i>
Mr. Powlett Thompson . . . . .	<i>Vice Pres. of the Bd of Trade, &amp; Treasurer of the Navy.</i>
Sir Willoughby Gordon . . . . .	<i>Master General of the Ordnance.</i>
Sir Robert Spencer . . . . .	<i>Surveyor General of the Ordnance.</i>
Viscount Anson . . . . .	<i>Master of his Majesty's Buck-hounds.</i>



## ECCLESIASTICAL INTELLIGENCE.

The Clergy, as usual on the opening of a Session, assembled on Wednesday morning, the 27th October, in convocation at the Chapter-house, in St. Paul's Church-yard, whence they went in procession to the Cathedral, attended by the Judges, Proctors, &c. of the Spiritual Courts. The procession was met at the great west door by Dr. Hughes, the Residentiary in waiting, the Minor Canons, and Vicars Choral, who preceded them into the choir. The Archbishop of Canterbury took his seat in the Dean's stall, the Bishop of London on his throne, and the Bishops of Salisbury and Bangor in the prebendal stalls to the right of his Grace. The latter then, as the junior Bishop, read the Latin Litany, after which Handel's fine anthem from the Messiah, "The Lord gave the word," was sung by the choir, the solo part, "How beautiful," being admirably given by Mr. Vaughan. A Latin sermon was then delivered by Dr. Burton, of Christ Church, Oxford, Regius Professor of Divinity in that University. At its conclusion "Gloria in Excelsis," was chaunted by the choir, after which the Archbishop dismissed the congregation with the usual blessing, also in Latin, and the procession returned to the Chapter-house.

### NEW CHURCHES.

**ST. GEORGE'S CHAPEL, CLAINES.**—This Chapel, which has been erected in the parish of Claines, near Worcester, has been consecrated by the Lord Bishop of the diocese. The edifice has a very neat appearance, and the interior is fitted up and ornamented in excellent taste. There is a painted window (the gift of James Wakeman, Esq.) in the chancel; it has a pleasing effect, causing "a dim religious light." A very handsome set of communion plate has been presented by a lady in the neighbourhood. There are galleries round three sides. The pews are eighty-four in number, and are calculated to contain 344 persons; there are free sittings for nearly 400. The erection of the Chapel and boundary wall will cost about 3,500*l.* There were private subscriptions to the amount of 1700*l.* (including 500*l.* from Sir H. Wakeman); the Commissioners for building Churches and Chapels contribute the remainder. The land was calculated to be worth 300*l.* but Mr. Hope, the proprietor, generously accepted only 150*l.*

**TRINITY CHURCH, HOT WELLS, CLIFTON,** near Bristol.—This Church has been consecrated by the Lord Bishop of Llandaff, for the Lord Bishop of the diocese. It has been erected entirely by voluntary subscriptions, and is admired for the chaste simplicity of the style, as well as the solidity of the structure. It contains 1654 sittings, of which number 854 are free.

### CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Cooper, J. ....	Chapl. of His Majesty's Ship the <i>Undaunted</i> .
Dodson, Christopher ..	Domestic Chapl. to the Dowager Countess of Craven.
Gibson, John .....	Exam. for Writers in the service of the East India Company.
Hardy, C. ....	Chapl. of His Majesty's Ship the <i>Revenge</i> .

### PREFERMENTS.

The King has been pleased to order a *congé d'élire* to pass the Great Seal, empowering the Dean and Chapter of the Cathedral Church of Exeter to elect a Bishop of that See, the same being void by the translation of the Right Reverend Father in God CHRISTOPHER, late Bishop of Exeter, to the See of Bangor; and His Majesty has been pleased to recommend to the said Dean and Chapter, HENRY PHILLIPOTS, Doctor in Divinity, to be by them elected Bishop of the said See of Exeter.



Name.	Preferment.	County.	Diocese.	Patron.
Astley, F. Bickley ..	{ Manningford Abbots, R. to hold by disp. Everleigh, R.	{ Wilts	Sarum	Sir J. D. Astley, Bt.
Best, Hon. Samuel ..	Blandford, St. Mary, R.	Dorset	Bristol	
Boulbee, Charles ..	{ Blackborough, R. and Boudleigh, R.	{ Devon	Exeter	Hon. P. C. Wyndham
Boulbee, Thomas ..	{ Bidford, V. and Prior's Salford, V.	{ Warwick	Worcester	Lady Skipwith
Burn, Edward ....	{ Birmingham, St. Mary, C. to Smethcott, R.	{ Warwick	Lichfield	Trustees
Clare, G. Boodle ..	Wolverhampton, St. George, C.	Stafford	Lichfield	D. of Windsor
Clarke, Joseph ....	Ilkley, V.	W. York	York	L. W. Hartley, Esq.
Clissold, Henry ..	{ Stockwell, C. to Chelmondiston, R.	{ Surrey	Winchest.	R. of Lambeth
Davies, Joshua ....	{ Llanybydder, V. to Preb. in Coll. Church of Brecon	{ Carmarth.	St. David's	Lord Chancellor
Davies, Thomas ....	Llanfihangel-Wchily, C.	Carmarth.	St. David's	V. of Abergwilly
Dowker, Edmund ..	Willerby, V.	E. York	York	Lord Chancellor
Ford, James .....	{ Hill Farrance, C. to Navestock, V.	{ Somerset	B. & Wells	{ Trin. Coll. Oxf.
Gilbee, William ....	St. Issey, V.	Cornwall	Exeter	D. & C. of Exeter
Gilbert, George ....	Syston, V.	Lincoln	Lincoln	Sir J. H. Thorold, Bt.
Greswell, William ..	Duloe, R.	Cornwall	Exeter	Ballioll Coll. Oxf.
Hayes, Charles ....	North Stoke, R.	Somerset	B. & Wells	Lord Chancellor
Hensman, J. ....	Clifton, Trinity, C.	Gloster	Bristol	
Hesse, J. Legrew ..	{ Rowbarrow, R. to Knebworth, R.	{ Somerset	B. & Wells	Bp. of Bristol
Hughes, Edward ..	Hardwick, R.	Herts	Lincoln	Mrs. B. Lytton
Jarratt, John .....	North Cave, V.	E. York	York	Northam. Peterboro' Rev. E. Hughes
Jenkins, John .....	Llangua, R.	Monm.	Llandaff	— Barton, Esq.
Lindsay, Henry ..	{ Wimbledon, P. C. to Croydon, V.	{ Surrey	{ P. of D. & C. of Worc.	{ D. & C. of Worc.
Lowther, Ponsonby ..	Corhampton, P. C.	Hants	Winchest.	H. P. Wyndham, Esq.
Mann, Charles ....	{ Riston, C. to Fordham, P. C.	{ Norfolk	Norw.	{ D. & C. of Norwich
Morton, James ....	Stockley Pomeroy, R.	Devon	Exeter	{ E. R. Pratt, Esq.
Parry, Frederick ..	Boughton, St. Paul, C.	Chester	Chester	The King, this turn
Richards, C. jun. ..	{ South Stoneham, V. to Chale, R.	{ Hants	Winch.	{ Prec. of St. Mary, Southampton
Richardson, A. H. ..	Llanrythian, P. C.	I. Wht.		Rev. C. Richards
Royce, N. Thomas ..	Dunerton, R.	Pemb.	St. David's	Vic. Chor. of St. Dav.
Seymour, T. C. W. ..	Melbourne, V.	Devon	Exeter	Rev. N. T. Royce
Stedman, J. ....	{ to Loddon, V. Gosfield, V.	Camb.	Ely	D. & C. of Ely
Theobald, T. John ..	Nunny, R.	Norfolk	Norwich	Bp. of Ely
Thring, J. G. ....	Bishops Stow, R.	Essex	London	E. G. Barnard, Esq.
Tripp, Charles, D.D.	{ South Bradon sin. R. to Kentisbeare, R.	{ Somerset	B. & Wells	C. Theobald, Esq.
	{ Preb. in Cath. Church of and Gimmingham, R. with Trunch, R. and Somersham, R. with Colne St. Helen, C. & Pidley, C. to Preb. in Cath. Church of Peterborough	{ Wilts	Sarum	Sir J. D. Astley, Bt.
		{ Somerset	B. & Wells	Earl of Egremont
		Devon	Exeter	Hon. P. C. Wyndham
		Lincoln		Bp. of Lincoln
Turton, Thos. D.D.		Norfolk	Norwich	Cath. Hall, Camb.
		Hunts	Lincoln	{ Annexed to Regius Prof. of Divinity in Camb.
				Bp. of Peterborough
Tyley, James ....	{ Akenham, R. with Claydon, R.	{ Suffolk	Norwich	Miss E. Drury
Tyrwhitt, James ..	Claines, St. George, C.	Worcester	Worcester	P. C. of Claines
Vaughan, Thomas ..	Llandaflog, R.	Brecon	St. David's	Lord Chancellor
Whitcombe, Chas. ..	{ Great Sherston, V. with Alderton, C.	{ Wilts	Sarum	D. & C. of Gloster

Name.	Preferment.	County.	Diocese.	Patron.
Wood, William ..	{ Preb. in Cath. Church of and Fulham, R. & V. to Coulsdon, R.	St. Pauls Middlesex Surrey	London Winchest.	{ Bp. of London Abp. of Canterbury

## CLERGYMEN DECEASED.

Annesley, Hon. Wm.	North Bovey, R.	Devon	Exeter	Tr. of Visc. Courtenay
Beachcroft, R. P.	Blunham, R.	Beds	Lincoln	Countess de Gray
Boycatt, William ....	Beeston, St. Andrew, R.	Norfolk	Norwich	F.R. Reynolds, Esq.
Chevallier, Clement	{ Baddingham, R. and Cransford, V. and Ellough, R.	{ Suffolk	Norw.	{ Rev. C. Chevallier Earl of Gosford J.W. Tomlinson, Esq.
Collyer, Charles ..	{ Cley near the Sea, R. and Gunthorpe, R. with Bale, R.	{ Norfolk	Norw.	{ Rev. C. Collyer
Darke, Richard ....	Grafton Flyford, R.	Worcester	Worcester	Earl of Coventry
Eveleigh, William	{ Aylesford, V. and Lamberhurst, V.	{ Kent	Rochester	D. & C. of Rochester
Gale, George N. ....	Corfe, P. C.	Somerset	B. & Wells	F. G. Cooper, Esq.
Gordon, William ..	{ Darlington, P. C. and Speldhurst, R. with Groombridge, C.	{ Kent	Rochester	Robt. Burgess, Esq.
Grevile, E. Colston	{ Bristol, St. Stephen, R. and Clevedon, V.	{ Bristol	Bristol	Lord Chancellor
Holdsworth, Wm. ..	{ Ilkley, V. Preb. in Cath. Church of	{ Somerset	B. & Wells	Bp. of Bristol
Lockwood, Richard	{ and Kessingland, V. with Lowestoff, V. and Potter Heigham, V.	{ Peterborough		L. W. Hartley, Esq. Bp. of Peterborough
Mounsey, William ..	{ Thoresway, R. Chanc. of Diocese of Chester and Archdeacon. of Leicester	{ Lincoln	Lincoln	{ Lord Chancellor Bp. of Chester Bp. of Lincoln
Parkinson, T. D. D.	{ and Kegworth, R. with Isley Walton, C.	{ Leicester	Lincoln	Christ Coll. Camb.
Powell, George ....	Duloe, R.	Cornwall	Exeter	Balliol Coll. Oxf.
Price, Morgan ....	{ Knebworth, R. and Letchworth, R.	{ Herts	Lincoln	R. W. Lytton, Esq.
Rees, J. T. A. ....	Leckhampstead, R.	Bucks	Lincoln	J. Beauclerc, Esq.
Royce, William ....	Dunterton, R.	Devon	Exeter	Rev. W. Royce
Trevelyan, Walter	{ Preb. in Cath. Church of Wells and Henbury, V. with Aust. C. and Northwick, C.	{ Somerset	B. & Wells	{ Sir J. Trevelyan, Bt. Smyth, Bt. E. Col- ston, Esq. & Rev. C. Gore, in rot.
Wise, John .....	{ Lillington, V. and Marton, V. Chapl. to Lord Palmerston	{ Warwick	Lichf.	{ Mat. Wise, Esq. T. W. Knightley, Esq.
Wodsworth, Wm. .	{ & Sandwich, St. Pet. R.	{ Kent	Cant.	{ Ld. Chanc. & Corp. of Sandwich alt.

Name.	Appointment.
Bradley, Thomas .....	Fell. of Queen's Coll. Oxf. on the Old Foundation.
Eyre, William Urmatone .....	Fell. of New Coll. Oxford.
Tuckfield, Richard Charles Hippisley	Fell. of All Souls' Coll. Oxford

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

Mr. Henry Edward Wall has been admitted Fellow of New College, being of kin to the Founder.

Brooke William Boothby, B. A. has been admitted Actual Fellow, and Thomas Garnier, S. C. L. (late of Worcester College), Probationary Fellow of All Souls' College.

The Rev. Joseph Maude, M. A. has been elected a Fellow of Queen's College, on the Michel or New Foundation.

William Edward Naien, Commoner of Queen's College, and John Piggott Munby, Commoner of Lincoln College, have been elected Scholars of Lincoln College; and Thomas Lewis Trotter has been elected one of Lord Crewe's Exhibitioners in the same Society.

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

The Rev. James Carne, Oriel Coll. gr. comp.

## BACHELOR IN MEDICINE,

*With License to practise.*

Philip Lovell Phillips, Exeter Coll.

## MASTERS OF ARTS.

George Cary Elwes, Fell. of All Souls' Coll.

William Mac Ivor, Brasenose Coll.

Rev. Sampson Harris, Exeter Coll.

Nathaniel Goldamid, Exeter Coll.

William Ellis Wall, Trinity Coll.

Rev. Tullie Cornthwaite, Trinity Coll.

Thomas Collett, Trinity Coll.

Rev. Jasper Peck, Trinity Coll.

Rev. Hugh Robert Thomas, Jesus Coll.

Rev. William Annesley, University Coll.

Rev. Edward Barlee, St. John's Coll.

Rev. John Matthew, Balliol Coll.

Rev. John Ryle Wood, Christ Church.

Rev. John Griffith, Jesus Coll.

John Horne, Exeter Coll.

Francis Forster, Fellow of Wadham Coll.

Rev. John Foley, Fellow of Wadham Coll.

Rev. Henry Brown, Balliol Coll.

## BACHELORS OF ARTS.

Thomas Henry Whipham, Trinity Coll.

Edward Thrupp, Wadham Coll.

Henry Ker Seymer, Christ Church.

Henry Hutton, Wadham Coll.

John Henry Moran, Magdalen Hall.

Wm. Atkinson, University Coll. gr. comp.

Viscount Boringdon, Christ Church.

Griffith Williams, Jesus Coll.

Reginald Smith, Balliol Coll.

Robert Alfred Cloyne Austen, Oriel Coll.

John Thos. Graves, Oriel Coll. incorporated from Trinity Coll. Dublin.

William Bingham, St. Mary Hall, gr. comp.

Richard Morgan, Jesus Coll.

Henry Crofts, Scholar of University Coll.

Benjamin Harrison, Student of Christ Ch.

Thomas Tancred, Christ Church.

William Cureton, Christ Church.

Septimus Cotes, Wadham Coll.

Samuel Grimshaw, Brasenose Coll.

Edward Owen, Worcester Coll.

John Carter, Fellow of St. John's Coll.

John Wyndham Bruce, Exeter Coll.

Richard Hardy Blanchard, Lincoln Coll.

Peter Barlow, Queen's Coll.

John Campbell, Pembroke Coll.

Harford Brydges, Merton Coll.

Hon. Francis Bernard, Oriel Coll.

Henry William Wilberforce, Oriel Coll.

The Rev. Edward Bouchier, M. A. of St. John's College, Cambridge, and Rector of Bramfield, Herts, has been admitted *ad eundem*.

## CAMBRIDGE.

## ELECTIONS.

The Rev. George Thackeray, D. D. Provost of King's College, has been elected Vice-Chancellor of this University, for the year ensuing.

The Rev. John Graham, B. D. Fellow

and Tutor of Christ College, has been unanimously elected Master of that Society, on the resignation of the Right Rev. Dr. Kaye, Lord Bishop of Lincoln.

Mr Charles Lesingham Smith, B. A. and Mr. Midgely John Jennings, B. A. have

been elected Fellows of Christ's College, on the foundation of Sir John Finch and Sir Thomas Baines.

The Rev. Alexander Thurtell, B.A. of Caius College, has been elected a Senior Fellow of that Society.

The Rev. S. B. Dowell, M.A. of St. Peter's College, has been elected a Bye-Fellow of that Society.

Robert Wm. Bacon, and James Wanklin Dowell, Scholars of King's College, have been admitted Fellows of that Society.

William Hardman Molineux, Esq. B.A. has been elected a Fellow of Clare Hall.

George Robert Tuck, B.A. Scholar of Emmanuel College, has been elected a Foundation Fellow of that Society.

The following gentlemen of St John's College have been elected Scholars of that Society :—

Gaskin	Campbell	Sandford
Jerwood	Kennedy, G. J.	Sulivan
Mann	Fearon	Hellyer
Vawdrey	Francis, H. R.	Dixon
Earnshaw	Johnes	Sherard
Bromby	Lawson	Cross
Potchett	Cotterill, C.	Golightly.
Trentham	Hey	

#### PRIZES.

The Seatonian Prizes for the present year have been adjudged to the Rev. Richard Parkinson, M.A. of St John's College, and Winthrop Mackworth Praed, Esq. M.A. Fellow of Trinity College.—Subject of the poem—*The Ascent of Elijah*.

The subject of the Norrison Prize Essay for the ensuing year is—*The Proof of the Divine Origin of the Gospel derived from the Nature of the Rewards and Punishments it holds out.*

#### GRACES.

Graces to the following effect have passed the Senate :—

To appoint Mr. Hanson of Caius College, and Mr. King of Queen's College (Moderators of last year), Mr. Birkett of St. John's College, Mr. Tinkler of Corpus Christi College, Mr. Cape of Clare Hall, and Mr. Currie of Pembroke College, Examiners of the Questionists, in Jan. 1831.

To appoint Mr. Jarrett of Catharine Hall, and Mr. King of Corpus Christi College, Examiners of the Classical part of the Examination of the 5th and 6th Classes of Questionists.

To appoint Mr. J. Heath of King's College, Mr. Shelford of Corpus Christi

College, Mr. Lodington of Clare Hall, and Mr. Baines of Christ's College, Examiners for the Classical Tripes, 1831.

To appoint Mr. J. Heath of King's College, Mr. Calthrop of Corpus Christi College, Mr. Biley of Clare Hall, and Mr. Baines of Christ's College, Examiners of the Previous Examination, in Lent Term, 1831.

To appoint Mr. Harding of King's College, and Mr. Calthrop of Corpus Christi College, Pro-Proctors for the ensuing year.

To empower the Vice-Chancellor to purchase, of Mr. Gee, a house in Trumpington Street, to complete the site for the Pitt Press.

To affix the University Seal to a petition to the High Court of Chancery, to authorise an alteration in the terms and conditions imposed on the Hulsean Lecturer.

#### DEGREES CONFERRED.

##### DOCTOR IN PHYSIC.

H. J. Hayles Bond, C. C. Col. one of the Physicians to Addenbrooke's Hospital.

##### HONORARY MASTER OF ARTS.

The Hon. F. Jarvis Stapleton, Trin. Coll. son of the Rt. Hon. Lord Le Despencer.

##### MASTERS OF ARTS.

William Hutt, Trinity Coll.  
Robert Andrew Riddell, Christ's Coll.  
Wm. Geo. Parks Smith, Trinity Coll.  
Thomas Bros, St. John's Coll.  
Gervas H. Woodhouse, St. John's Coll.

##### LICENTIATE IN PHYSIC.

Edward Augustus Domaeier, Trinity Coll.

##### BACHELORS IN CIVIL LAW.

Edward St. John, Downing Coll.  
Arthur Tozer Russell, St. John's Coll.

##### BACHELORS OF ARTS.

James Lendrum, Trinity Coll.  
Rev. Charles Longhurst, Queen's Coll.  
Rev. Wm. Mason Dudley, Catharine Hall.  
Stephen Westbrook, Catharine Hall.  
Gerald Carew, Downing Coll.  
Alex. H. Fownes Luttrell, Pembroke Coll.  
Robert Hinde, St. John's Coll.  
Thomas Bury Wells, Trinity Hall.  
Cuthbert Orlebar, Christ Coll.

William John Law, M.A. of Christ Church, and Henry Jenkyns, M.A. of Oriel College, Oxford, have been admitted *ad eundem* of this University.

The first meeting of the Philosophical Society for the present term was held on Monday evening, November 15, the Rev. Dr. Turton, the President, being in the chair. A variety of presents were notified, particularly the following additions to the Society's collection of birds: specimens of the Roseate Tern, the Sooty Petrel, and a new species of Swift, from Madeira, presented by the Rev. R. T. Lowe; a Red-necked Grebe, killed in Cambridgeshire, from the Rev. L. Jenyns; a variety of the Blackbird, from Dr. F. Thackeray; and a British-killed Spoonbill, from W. Yarrell, Esq. Also the young of the Kangaroo in the pouch, attached to the teat, from J. M'Arthur, Esq. The following communications were made to the Society:—A memoir on the equation to curves of the second degree, by Augustus de Morgan, Esq., of Trinity College, Professor of Mathematics in the London University;—Observations on the Wourali Poison used by the Macoushi Indians of Demerara, by the Rev. W. Okes, of Caius College, who exhibited a quiver of the arrows, and a blow-pipe nine feet long, used in shooting them; a notice, communicated by Professor Cumming, from Mr. Edwards, of a substance resembling cannel coal, discovered in digging a canal near Norwich. There was also read the beginning of a series of observations by Mr. Lowe, on the Natural History of the Island of Madeira; the result of an attentive examination of

the organic productions of that island, of which Mr. Lowe has drawn up a systematic description. After the meeting, Professor Whewell gave an account, illustrated by models, of a mode of constructing stone vaults with no centering except for the diagonal ribs. This process has been revived by Mr. De Lassaix, of Co-blentz, architect to the King of Prussia, and is shewn to have been practised in the vaulting of churches, &c. by the architects of the 15th century. Mr. De Lassaix calls it *free-handed vaulting* ("aus freier hand"), and shews it to be much cheaper, lighter, and stronger, than vaulting on a boarded centering. He finds it described by a French architect, Philibert de L'Orme, who wrote about 1568; and it is by him called "voutes modernes, et à la mode Française, que les maîtres maçons ont accoustumé de faire aux églises et logis des grandes Seigneurs."

At a meeting of the Fellows of Christ's College, to elect a Master, in the room of the Right Rev. Dr. Kaye, Lord Bishop of Lincoln, who recently resigned that situation, it was unanimously agreed by them to present his Lordship with a piece of plate, of the value of 500*l.* from private contributions amongst themselves, as a testimony of their respect, and to mark their sense of the great advantages which the Society derived from his Lordship's talents and virtues during the time that he presided over it.

#### NOTICES TO CORRESPONDENTS.

We are sorry to have stirred the bile of "H. A. W." But we must entreat him to consider before he ventures a second attack. "It surely is a strange objection for a Protestant to urge against a religious rite, that it is not used on occasions where Scripture does not authorise it." True: but we never urged any such objection. We are not of opinion that the rite of extreme unction is authorised by Scripture at all. The unction mentioned by St. James was so far from "*extreme*," that the recipient always recovered. The Romanist, having changed the grounds and nature of the rite, was bound to change the application also. A *viaticum* is a very different thing from a *medicine*, natural or miraculous. If necessary, for a person in danger of death, it could matter little whether the scene was the chamber or the battle-field. The ghost in *Hamlet* speaks correctly (we mean, like "H. A. W." "according to the opinions of the Church of Rome"), when he says he was sent to Hades

"Unhousell'd, UNANointed, unanneal'd,

WITH ALL HIS IMPERFECTIONS ON HIS HEAD;"

yet did not Hamlet's father die on a sick-bed, but by the hand of an assassin; nor does it appear why a sudden death by poison should be more perilous to the soul than an exit by the sword of the enemy.

The Life and Writings of Justin Martyr being of sufficient importance to occupy two or three numbers, it is deemed expedient to commence with them in January.

"A Subscriber to the fund in aid of the Clergy Mutual Assurance," if possible, in our next.

The suggestions of a "Scottish Episcopal Presbyter," and "J. S." nearly upon the same subject, shall be taken into consideration.

"C. S." has not been forgotten. We have such opposite documents before us, that we must refer him to those who are more skilled in legal points.

A "Constant Reader" and a "Middlesex Clergyman" have been received.

We have not yet seen "Dr. J. W." or his "Brother Tom."

R. P. will oblige us in any way that will gratify himself.

The General Index and Title-page will be given in our next Number.

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